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प्रबोधसुधाकरः

PRABODHASUDHĀKARA

*The Nectar-Ocean of
Enlightenment*

Śrī Śaṅkarācārya

*Original Text in Saṁskṛta
with
Translation and notes by Samvid*

SAMATA BOOKS
MADRAS

PRABODHASUDHAKARA

PRABODHASUDHAKARA has been translated for the first time into English by Samvid and it is published on the birth-day of Sri Sankaracharya. The Acharya's commentaries are better known than his original writings and this title is one of the lesser known works.

Prabodhasudhakara, like other works of Sri Sankaracharya, is complete in itself. It is a poem in nineteen sections consisting of two hundred and fifty-seven verses, taking the human being as he is through a spiral of eighteen steps, to the doors of the Divine Grace.

Apart from the literary grace which marks all the works of the Acharya, *Prabodhasudhakara* is a compendium of Sadhana synthesizing Jnana, Yoga and Bhakti in its sweep.

Translated by SAMVID

Crown 8vo xviii + 94 pages Rs. 25





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First Edition May 5, 1984,
the Birth Anniversary of Sri Sankaracharya

© V. SADANAND

Published by
V. Sadanand

The Personal Bookshop, 10, Congress Building
573, Mount Road, Madras-600006
INDIA

Filmset and printed at All India Press, Pondicherry
Printed in India

समर्पणम्

चित्तं प्रविश्य कृपया मम शक्तिपातैः
 अज्ञानराशिमतिगाढमपाकरोद्यः ।
 कृष्णं सुखाम्बुनिधिमव्ययमप्रमेयं
 सच्चित्स्वरूपमनिशं हृदि भावयामि ॥
 भक्तिज्ञानसुधापूर्णो ग्रन्थः प्रबोधसिद्धिदः ।
 प्रणीतो भगवत्पादैः मुमुक्षूणां हिताय वै ॥
 तस्य भाषान्तरं कर्तुं प्रेरितश्चाहमल्पधीः ।
 गुहाशयेन कृष्णेन तस्मा एवेदमर्पये ॥

The Scheme of Transliteration of Sanskrit Words

Preface

“Samvid” has done it again. The translation of *Yogavāsiṣṭha-saṅgraha* is followed now by this rendering of *Prabodha-sudhākara* of Śrī Śaṅkara Bhagavatpāda.

Vasiṣṭha was the *kulaguru* of the Solar race of kings, *raghuvaṇīśa*. Śrī Śaṅkara is the Guru of the whole world, *jagatguru*. Their advent into this terrestrial world is in answer to the prayerful aspiration of the Earth-consciousness to the Supreme Īśvara, the Creator, for the guidance and enlightenment of her ignorant creatures.

जन्मानेकशतैः सदाऽऽदरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना संतुष्ट ईशः स्वयम् ।
साक्षात् श्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

The Guru is a transmitting medium, a transporting agent and transparent embodiment of the Divine Grace and Compassion, the focal point of the timeless Eternity and finite time. He not only points the direction to the goal but takes the consciousness of the surrendered disciple into his consciousness and makes the inflow of the Higher into the lower continuously, till the three consciousnesses of the Īśvara, the Guru and the Ātman of the disciple become one undifferentiated whole, *īśvarogururātmeti*. Devotion to the Īśvara, *īśvara upāsana* ushers the *guru* into one’s field of vision. *Gurubhakti* leads to *parābhakti*, which gives the vision of

the Transcendent Reality where the *Íśvara*, Guru and all have their being and of which all are formations. The Guru can achieve this miraculous alchemy because his personality is completely integrated in the Supreme's Impersonal Awareness. Thought, imagination, feeling and the very physical being, having reached the acme of development, are in a state of complete balance, reflecting and embodying the Supreme. The metaphysical mind, the aesthetic imagination and the emotional heart have blended harmoniously and attuned themselves to the mystical and spiritual heights. The razor-sharp intellect marshals its compelling logical acumen in the service of the Intuitive Word of the Truth-consciousness, *śruti-mata-starka*, with the utmost brevity and economy of language. The purified imagination has shed the luxurious fancy of even the great poets and takes the colour of the Divine Beauty instead of colouring with its even brilliant hues the Divine Splendour. Its work here is to show to the creatures of time, through the familiar terms of actual experiences, analogically, the unfamiliar Em-pyrean. The chastened emotion has given up its habit of enthusing concentratedly to an aspect and widened itself to contain the Beatitudes of the Eternal. "When we have sacrificed all forms into the formless, then all forms become at once negligible and infinitely precious." "What is the value of the Formless unless it has stooped to Form? And, on the other hand, what truth or value has any form except to represent as in a mask the Indefinable and the Invisible?"

The *saguna* and the *nirguna*, the Personal and the Impersonal meet, mate and merge in the Guru. So He is the *bhaga-vatpāda* not only at the *Feet* of the Lord always, but is actually the *Feet* of the Lord, the instruments of walking into the hearts of His creatures and spreading His consciousness and working His divine work.

The hallmark, foundation and underlying characteristic of His work is the destruction of our darkness by the resplendent light of His knowledge, *jñānadīpena bhāsvatā*, the light which becomes within us the increasing glory of His own self-revelation.' The whole movement and the path are best described by the term *prabodha*, Awakening from the sleep of Ignorance — (which is the product of the human way of thinking) and getting the true Illumination — (which is the result of seeing in the Light of the Eternal Truth). 'The lotus of the eternal knowledge is a bud closed and folded up within us'. It opens petal by petal by basking in the rays of the Light of the Guru's Teaching and every movement is attended with and leads to a state of delight. So *prabodha* is *sudhā*, the nectar which makes one Immortal. And *prabodha* is the only *sudhā*, not any intoxicating substance. For, all intoxicants are toxic in the extreme, systematically damaging the brain and making it a victim of subjective fancies of heavens, to be inevitably followed by hells of despondency. The doping of the drug-addict of any form is not the way to taste the true delight which is the reward of illumination.

Again, *prabodha* is a progressive movement. Each assimilation of a ray creates an appetite for more and more of the rays, till one stands before the Supreme Sun and becomes one with Him, losing one's separative consciousness. So *prabodha* is *sudhākara*, an ocean of nectarine sweetness. *Prabodha* is giving up the externalising movement of consciousness and an inward diving into the depths of consciousness, till one drowns in the Infinite, tasting Joy all the way to the End, which is the Ānanda Brahman. This path is one of *vairāgya* — Non-identification of Consciousness with its deformations. Consciousness petrified is sensation (*indriya*) which runs after the objects of this finite world. Conscious-

ness coagulated is mentation (*manas*) which pursues the objects in the subtler worlds or heavens. Consciousness reflected is the relatively pure understanding (*buddhi*) which seeks contact with itself, a reflection as the object. All are only getting excited and mistake the excitement for the Delight, get frustrated, leave one object and try another or vainly hope, the reflection or its products will some day yield the true happiness. This vicious circle comes to an end when the non-identification becomes complete and total. For, when the energy of consciousness is withheld in itself, there is no deformation at all. Then the Ātman or Brahman or the pure Delight of consciousness is, always, eternally.

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥

This is the path of negative comprehension.

There is the other path of Positive Awareness or increasing identification with the Ātman, the Impersonal Delight, *ātmabodha*. This Divine Delight of Existence has its own vibration or *anāhatañāda*, which is not the product of the contact of the deformed finite subject with its corresponding deformed object, *āhati*. One can listen to this unstruck, self-revealing and self-absorbing Positive Vibration with all one's consciousness which will take all the energies of sensation, mentation and understanding into its Infinite bosom and then they will cease to be and only the Divine Delight of the Ātman will be, eternally. The great spiritual athletes take to one or both of these paths, like duck to water. But, what of the majority of even seekers, leave alone the vast populace who are so totally committed to the completely externalising deformations?

Fortunately for them and even for the Athletes, the very Supreme Impersonal *nirguna ānanda brahman* becomes

saguna in the Avataric Person, whose personality has none of the limitations of the deformed consciousness, but on the other hand, mysteriously but tremendously embodies and radiates the Divine Ānanda. His form is a condensation and crystallisation (not a deformation) of the Ānanda, *ānandacinmayasadujjvalavigraha*. The Love of the Supreme Brahman has assumed this Form out of infinite compassion for the finite formations. It is the divine strategy of Blessing and bringing the All-dissolving grand Positive Vibration of Grace, *anugraha* in every movement of His divine Body, Senses, Mentation and Understanding. The creature has only to allow all his deformed formations (sensation, mentation and understanding) to turn and dwell on this Divine Personality of Kṛṣṇa. This is a captivating, entralling and all-ravishing experience for them. The divine Form is calculatedly created to infuse the divine nectar of delight into them and alchemically transform them into its own nature. One can and will have all forms of relationship with this Divine Person. "Discipleship to God the Teacher, sonship to God the Father, tenderness to God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-playfellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are the seven beatitudes of life in the human body." One can 'unite all these in a single, supreme and rainbow-hued relationship.' Even hate directed to Him emancipates if it is done with exclusive concentration. But it is left only to the Titanic formations to do it. Even the act of *nigraha* is *anugraha*. Man's consciousness is so formed that its way to the Lord is love and through love. And the love grows always by the infusion of the vibrations of Love of the Supreme. For He is *śyāmasundara, trailokyamohana*. The One has become the Many for the very purpose of tasting the joy of mutual and collective union among the multitudinous centres and

forms of the manifestation. For Vasudeva is the soul and form of all these becomings in the world and to meet Him in every form and contact and worship Him in every soul and as the All-soul are the lofty consummation of love and the Supreme ecstasy for the God-lover and God-knower. "And what is the end of the whole matter? As if honey could taste itself and all its drops could taste each other and each the whole honeycomb as itself, so should the end be with God and the soul of man and the universe." मधुविद्या ॥
मधु मधु संपन्नम् ॥ मधुरं-गायति-वनमाली ॥

His Love has brought the melody of even the *anāhatanāda* nearer home when He plays on the flute. "His flute calls the physical being to awake out of the attachment of the physical world and turn to the divine Love and Ānanda that he embodies. It is the music of the call which seeks to transform the lower ignorant play of mortal life and bring into it and establish in its place the *līlā* of His divine Ānanda." He seems to pour all Himself into the music and listening to it one becomes aware of an overmastering and inordinate longing, passion, on His part for union with all the souls on earth and all the parts and beings evolved in and by the earth. The tunes of His music are not so much melodies produced by a divine ingenuity but the spontaneous outpourings of a heart of infinite and ardent love which cannot endure separation from His beloved creatures, so that one hearing His flute hears not a tune but feels the throb of the passionate heart of the Divine Lover.

"Come then to Brindavan, soul of the joyous;
faster and faster
Follow the dance I shall teach thee
with Shyama for slave and for master.
Follow the notes of the Flute
with a soul aware and exulting;

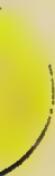
Trample Delight that submits
 and crouch to a sweetness insulting.
 Then shalt thou know what the dance meant,
 fathom the song and the singer,
 Hear behind thunder its rhymes,
 touched by lightning thrill to his finger,
 Brindavan's rustle shalt understand
 and Yamuna's laughter,
 Take thy place in the Ras
 and thy share of the ecstasy after."

The divine Artist who composed the *saundaryalaharī*, the *ānandalaharī*, and the *śivānandalaharī* has given this *prabodha-sudhākara*, the *kṛṣṇānandalaharī* to the world.

भगवति तव तीरे नीरमात्राशनोऽहं
 विगतविषयतृष्णः कृष्णमाराधयामि ।
 सकलकलुषभङ्गे स्वर्गसोपानसङ्गे
 तरलतरतरङ्गे देवि गङ्गे प्रसीद ॥

We are grateful to 'Samvid' for making our exposure to the *bhagavatpāda* and *bhagavadanubhāva* possible and easy by his publication of the orginal text and translation.

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
 त्येषा शंकरभारती विजयते निर्वाणसन्दायिनी ॥



Introduction

Prabodhasudhākara (The Nectar-ocean of Enlightenment) is one of the lesser-known works of Śrī Śaṅkarācārya, the greatest exponent of monistic Vedānta. It consists of 257 verses divided into 19 sections, which present a lucid exposition of the philosophy of monistic Vedānta and the way leading to the realisation of Ultimate Reality.

In the clarity and directness of its treatment of the subject and in the numerous homely analogies that are employed to expound the principles of Vedānta, it is perhaps unequalled even by the other popular works of the great author. But what makes it outstanding is the fact that it completely reconciles Knowledge (jñāna) and Devotion (bhakti) as equally valid methods for the direct experience of Ultimate Reality. The devotional fervour of the author shines through the last four sections of the work containing some exquisite and unforgettable verses. Further, the author consistently recognises the need for the cessation of the thought-waves of the mind and its absorption into the Source which is pure Being-Consciousness, for the attainment of jñāna or Intuitive Knowledge.

This work does not appear to have been translated into English so far, though a number of translations in the vernacular are available. The translator has attempted a literal translation, without sacrificing the sense and spirit of the original. This attempt had many constraints because of the profound nature of the subject and the radical differences in idiom between Saṃskṛta and English. It was found necessary to take some liberties with English idiom at places,

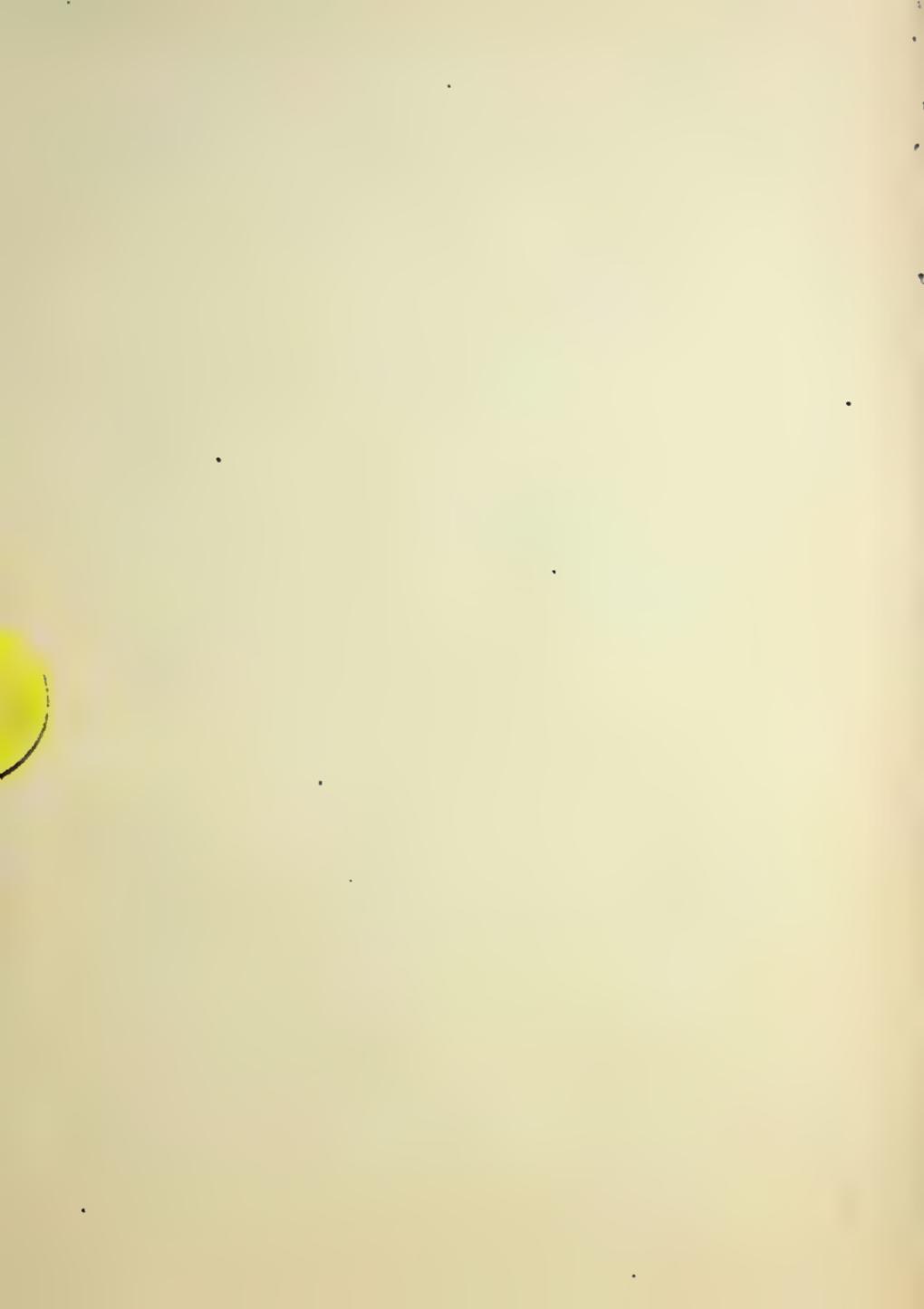
so that the import and spirit of the original could be faithfully presented. In the opinion of the translator, this would be a better course than compromising with the sense of the original, in order to present an English version which is meticulously idiomatic and possesses literary excellence. We should not forget that we are trying to understand the sublime thoughts of the great author and the philosophy and practice of Vedānta as expounded by him. Notes have been added to many verses to achieve this end. In the translation, implied words and alternative meanings are given within brackets.

The translator hopes that this presentation of this great work of Śri Śankarācārya, will help many spiritual seekers to understand and practise the most essential disciplines for Perfection and Liberation, viz., contemplation on the Self and God-love.

SAMVID

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१. देहनिन्दाप्रकरणम्

The Section on Censure of the Body

नित्यानन्दैकरसं सच्चिन्मात्रं स्वयञ्ज्योतिः ।
पुरुषोत्तममजमीशं वन्दे श्रीयादवाधीशम् ॥1॥

1. I adore (Śrī Kṛṣṇa), the Blessed, Supreme Lord of the descendants of Yadu, the Supreme Person, the Unborn, the Powerful, the Self-effulgent, who is only Pure Existence and Consciousness and whose one essence is Eternal Bliss.

यं वर्णयितुं साक्षाच्छ्रुतिरपि मूकेव मौनमाचरति ।
सोऽस्माकं मनुजानां किं वाचां गोचरो भवति ॥2॥

2. Does He, to describe whom, even the Veda actually observes silence like a dumb one, become accessible to the words of us, men?

यद्यप्येवं विदितं तथाऽपि परिभाषितो भवेदेव ।
अध्यात्मशास्त्रसारैर्हरिचिन्तनकीर्तनाभ्यासैः ॥3॥

3. Even though known thus, He can certainly be taught conventionally by the essential parts of the scriptures concerning the Supreme Spirit and by the practices of contemplating on and praising Hari (or Lord Viṣṇu).

कल्पतैर्बहुभिरुपायैरभ्यासज्ञानभक्त्यादौः ।
पुंसो विना विरागं मुक्तेरधिकारिता न स्यात् ॥4॥

4. There cannot be the rightful claim to liberation for a man, by means of several expedients like (spiritual) practice, knowledge and devotion done (by him), without dispassion (or indifference to worldly attachments).

वैराग्यमात्मबोधो भक्तिश्वेति त्रयं गदितम् ।
मुक्ते: साधनमादौ तत्र विरागो वितृष्णता प्रोक्ता ॥5॥

5. Dispassionateness, Self-knowledge and Devotion—this triad is spoken of as the means of liberation. In that, dispassion is said to be freedom from desire (for objects of the senses).

सा चाहंमताभ्यां प्रच्छन्ना सर्वदेहेषु ।
तत्राहन्ता देहे ममता भार्यादिविषयेषु ॥6॥

6. But, that (dispassionateness) is covered in all bodies (or beings) by the sense of 'I' and 'mine'. There, the sense of 'I' (has its origin) in the body. The sense of 'mine' (has its origin) in objects like wife, (son and other possessions).

देहः किमात्मकोऽयं कः सम्बन्धोऽस्य वा विषयैः ।
एवं विचार्यमाणेऽहन्ताममते निवर्तते ॥7॥

7. "Of what nature is this body? And, what is its connection with the objects (of the senses)?" When being reflected upon thus, the sense of 'I' and 'mine' come to an end.

स्त्रीपुंसोः संयोगात्संपाते शुक्रशोणितयोः ।
प्रविशञ्जीवः शनकैः स्वकर्मणा देहमादत्ते ॥8॥

8. On the meeting together of the sperm and the ovum caused by the union of man and woman, the life principle, entering (the uterus), slowly takes a body by its own Karman (or action done in past incarnations which determines the course of future lives).

मातृगुरुदरदर्या कफमूत्रपुरीषपूर्णयाम् ।
जठराग्निज्वालाभिर्नवमासं पच्यते जन्तुः ॥9॥

9. The living creature is baked for nine months by the flames of the digestive fire within the large abdominal cavity of the mother, which is filled with mucous, urine and faecal matter.

दैवात्रसूतिसमये शिशुस्तिरश्चीनतां यदा याति ।
शस्त्रैर्विखण्डय स तदा बहिरिह निष्कास्यतेऽतिबलात् ॥10॥

10. If, by chance, the child moves into a transverse position at the time of delivery, it is then turned out here very forcibly, broken to pieces by instruments.

अथवा यन्त्रच्छिद्राद्यदा तु निःसार्यते प्रबलैः ।
प्रसवसमीरञ्च तदा यः क्लेशः सोऽप्यनिर्वच्यः ॥11॥

11. Or, when it is expelled from the opening in the organ of birth by the powerful airs (or impulses) responsible for delivery, then, the suffering (that is produced) is also indescribable.

आधिव्याधिवियोगात्मीयविपत्कलहदीर्घदारिद्र्धैः ।
जन्मानन्तरमपि यः क्लेशः किं स शक्यते वर्तुम् ॥12॥

12. Is it possible for one to describe that suffering which arises even after birth, by mental pain, disease, separation, calamity suffered by oneself, strife and long-lasting poverty?

नरपशुविहङ्गतिर्यग्योनीनां चतुरशीतिलक्षाणाम् ।
कर्मनिबद्धो जीवः परिभ्रमन्यातना भुद्धते ॥13॥

13. The individual soul bound by (past) action, experiences the torments of eight million and fourhundred thousand sources of birth in the form of human beings, animals, birds and insects, wandering about.

चरमस्तत्र नृदेहस्तत्राप्रजन्मान्वयोत्पत्तिः ।
स्वकुलाचारविचारः श्रुतिप्रचारश्च तत्रापि ॥14॥

14. There, the human body is the last one (in the scale of evolution). In that (human body), birth in the family of the best-born (or a Brāhmaṇa) and even there, reflection on the established practices of one's own family and conduct in the path of the Veda-s (are better).

आत्मानात्मविवेको नो देहस्य च विनाशिताज्ञानम् ।
एवं सति स्वयमायुः प्राज्ञैरपि नीयते मिथ्या ॥15॥

15. When this is so, if the discrimination between the Self and Non-Self and the understanding of the perishable nature of the body do not exist, life is led in vain even by wise men themselves.

आयुःक्षणलवभात्रं न लभ्यते हेमकोटिभिः क्वापि ।
तच्चेद्गच्छति सर्वं मृषा ततः काऽधिका हानिः ॥16॥

16. The duration of the life measuring as little as a small fraction of a moment is not obtained anywhere (even) by millions of gold (coins). If all that (life) goes in vain, what greater loss than that (could there be)?

नरदेहातिक्रमणात्प्राप्तौ पश्चादिदेहानाम् ।
स्वतनोरप्यज्ञाने परमार्थस्यात्र का वार्ता ॥17॥

17. On account of the neglect of (life in) the human body, when there is the acquisition of bodies like those of animals, what tidings (or possibility) could there be of the highest Truth here, when there is the ignorance of even one's own body?

सततं प्रवाह्यमानैर्वृषभैरश्वैः खरैर्गजैर्महिषैः ।
हा कष्टं क्षुत्क्षामैः श्रान्तैर्नो शक्यते वक्तुम् ॥18॥

18. Alas! The suffering (experienced) by bulls, horses, asses, elephants and buffaloes which are constantly made to carry (loads), fatigued and emaciated by hunger, cannot be communicated (by them).

रुधिरास्थिधातुमज्जामेदोमांसादिसंहितिर्देहः ।
स बहिस्त्वचा पिनढस्तस्मान्नो भक्ष्यते काकैः ॥19॥

19. The body is a collection of blood, bones, primary elements, marrow, fat, flesh and the like. It is wrapped outside by the skin. On account of that, it is not eaten by crows.

नासाग्राद्वदनाद्वा कफं मलं पायुतो विसृजन् ।
स्वयमेवैति जुगुप्सामन्तः प्रसृतं च नो वेति ॥20॥

20. One attains disgust by himself, emitting phlegm from the nostrils or the mouth and faecal matter from the anus. He does not understand what is spread within.

पथि पतितमस्थि दृष्ट्वा स्पर्शभयादन्यमार्गतो याति ।
नो पश्यति निजदेहं चास्थिसहस्रावृतं परितः ॥21॥

21. Having seen a bone dropped on the path, one goes through a different path. He does not perceive his own body which is filled with a thousand bones all around.

केशावधिनखराग्रादिदमन्तः पूतिगन्धसम्पूर्णम् ।
बहिरपि चागरुचन्दनकर्पूराद्यैविलेपयति ॥22॥

22. From the tip of the nails upto the hair on the head, this (body) is full of foul-smelling matter inside. Even then, one anoints (himself) with (cosmetic substances) like Agar, sandal and camphor, externally.

यत्नादस्य पिधत्ते स्वाभाविकदोषसङ्घातम् ।
औपाधिकगुणनिवहं प्रकाशयञ्च्छाधते मूढः ॥23॥

23. He conceals with effort, the multitude of natural defects of this (body). The stupid one praises it, displaying the deceptive collection of merits.

क्षतमुत्पन्नं देहे यदि न प्रक्षाल्यते त्रिदिनम् ।
तत्रोत्पत्तिं बहवः क्रिमयो दुर्गन्धसङ्कीर्णाः ॥24॥

24. If a wound produced in the body is not washed for three days, many worms mixed with bad odour arise there.

यो देहः सुप्तोऽभूत्सुपुष्पशय्योपशोभिते तल्पे ।
सम्प्रति स रज्जुकाष्ठैनियन्त्रितः क्षिप्यते वह्नौ ॥25॥

25. That body which slept on a couch adorned by a bed of lovely flowers, is thrown into fire, bound by ropes and pieces of wood, now (when life separates from the body).

सिंहासनोपविष्टं दृष्ट्वा यं मुदमवाप लोकोऽयम् ।
तं कालकृष्टतनुं विलोक्य नेत्रे निमीलयति ॥26॥

26. This mankind, having seen whom, seated on a throne, attained joy, closes its eyes on seeing him with his body drawn towards (or snatched away by) Death.

एवंविधोऽतिमलिनो देहो यत्सत्तया चलति ।
तं विस्मृत्य परेशं वहत्यहन्तामनित्येऽस्मिन् ॥27॥

27. Forgetting that Supreme Lord by whose actual existence, such an extremely impure body moves, one assumes the sense of 'I' in this perishable (body).

क्वात्मा सच्चदूपः क्व मांसरुधिरास्थनिर्मितो देहः ।
इति यो लज्जति धीमानितरशरीरं स कि मनुते ॥28॥

28. "Where is the Self which is of the nature of Pure Existence and Consciousness and where is the body made out of flesh, blood and bones?" Would he, the wise one, who is thus ashamed, think highly of the vulgar body?

2. विषयनिन्दाप्रकरणम्

The Section on Censure of the
Objects of Senses

२७५

मूढः कुरुते विषयजकुर्दमसंमार्जनं मिथ्या ।
दुरदृष्टवृष्टिविरसः देहो गेहं पतत्येव ॥२९॥

29. The fool is engaged in vain, in the rubbing of the mud born from the objects of the senses (on himself). (But), the house of the body certainly falls down with its strength removed by the rain of misfortune.

Note: As a mud-house soaked by rain and weakened thereby cannot be strengthened by plastering it with mud, the body weakened by the ravage of time cannot be sustained by administering more of the objects of the world.

भार्या रूपविहीना मनसः क्षोभाय जायते पुंसाम् ।
अत्यन्तं रूपाद्या सा परपुरुषैर्वशीक्रियते ॥३०॥

30. The wife, devoid of beauty, becomes the cause of the agitation of the minds of men. She, (when) exceedingly beautiful, is allured by other men.

यः कश्चित्परपुरुषो मित्रं भूत्योऽथवा भिक्षुः ।
पश्यति हि साभिलाषं विलक्षणोदाररूपवतीम् ॥३१॥

31. Any other man, a friend, a servant or a beggar, indeed looks at the woman possessed of an extraordinarily beautiful form, with longing.

यं कच्चित्पुरुषवरं स्वभर्तुरतिसुन्दरं दृष्ट्वा ।
मृगयति कि न मृगाक्षी मनसेव परस्त्रियं पुरुषः ॥32॥

32. Does not a fawn-eyed (or beautiful) woman, having seen any excellent man whomsoever, more beautiful than her husband, seek after him with her mind, just as a man (longs for) the wife of another man?

एवं सुरूपनार्या भर्ता कोपात् प्रतिक्षणं क्षीणः ।
नो लभते सुखलेशं बलिमिव बलिभुग् बहुष्वेकः ॥33॥

33. Thus, the husband, miserable every moment from anger because of a beautiful woman, does not obtain even a little of happiness, just as a single crow (does not obtain) a fragment of food when there are a large number (of crows).

वनिता नितान्तमज्ञा स्वाज्ञामुल्लङ्घय वर्तते यदि सा ।
शत्रोरप्यधिकतरा पराभिलाषिष्यसौ किमुत ॥34॥

34. If that woman (or wife) who is exceedingly foolish, behaves transgressing his orders, she is much more than an enemy. (If) she is desirous of another man, how much more (than an enemy would she be)?

लोको नापुत्रस्यास्तीति श्रुत्याऽस्य कः प्रभाषितो लोकः ।
मुक्तिः संसरणं वा तदन्यलोकोऽथवा नाच्यः ॥35॥
सर्वेऽपि पुत्रभाजस्तन्मुक्तौ संसृतिर्भवति ।
श्रवणादयोऽप्युपाया मृषा भवेयुस्तृतीयेऽपि ॥36॥
तत्प्राप्त्युपायसत्त्वाद्द्वितीयपक्षेऽप्यपुत्रस्य ।
पुत्रेष्टथादिक्यागप्रवृत्तये वेदवादोऽयम् ॥37॥

35-7. "There is no world for a man without a son". What world is disclosed to this man by (this) utterance of the Veda? Is it liberation, worldly existence or a world other than those two? (It is) not the first one (i. e., liberation). Even all men are having sons. In the (assumed) liberation on account of that, (only) transmigratory existence (or wordly life) arises. (In that case), even means such as hearing (scriptural expositions on Self-knowledge) would be in vain. Even in the third alternative (viz., a world such as heaven which is different from this world or liberation), because of the existence of (other) means to obtain it, (there is no truth). (It is so) in the second case (i.e., worldly existence) also. This (statement quoted from the Veda) is (only) a Vedic assertion for the employment of a man without a son in religious ceremonies like the sacrificial ritual for obtaining a son.

Note: The utter futility of religious rites for material ends such as obtaining a son, in bringing happiness to a man, is brought out in the above verses. Only Self-realisation can secure liberation or abiding happiness.

नानाशरीरकष्टैर्धनव्ययैः साध्यते पुत्रः ।
उत्पन्नमात्रपुत्रे जीवितचिन्ता गरीयसी तस्य ॥38॥

38. A son is acquired through various hardships of the body and expenditure of wealth. On the mere birth of the son, the anxiety regarding his life is heavier (than his former anxiety to beget a son).

जीवन्नपि कि मूर्खः प्राज्ञः कि वा सुशीलभागभविता ।
जारश्वौरः पिशुनः पतितो द्यूतप्रियः क्रूरः ॥39॥

39. Even if living, will he be a fool, a wise man, one possessing good character, a paramour, a thief, a slanderer, a (morally) fallen one, fond of gambling or a cruel one? (Such anxieties arise in a man.)

पितृमातृबन्धुधाती मनसः खेदाय जायते पुत्रः ।
चिन्तयति तातनिधनं पुत्रो द्रव्याद्यधीशताहेतोः ॥40॥

40. The son hurting the father, mother and relatives becomes (the cause) of the distress of the mind. The son (even) thinks of the death of the father with the object of absolute control over wealth and the like.

सर्वगुणैरूपपन्नः पुत्रः कस्यापि कुत्रचिद्भवति ।
सोऽल्पायू रूणो वा ह्यनपत्यो वा तथाऽपि खेदाय ॥41॥

41. To someone, somewhere, a son endowed with all virtues is born. Even then, (if) he is short-lived or diseased or childless, (it becomes the cause) for distress, surely.

पुत्रात्सद्गतिरिति चेत्तदपि प्रायोऽस्ति युक्त्यसहम् ।
इत्यं शरीरकष्टैर्दुःखं सम्प्रार्थ्यते मूढैः ॥42॥

42. If (it be said) that a happy state arises from a son, even that is mostly a thing that reason is unable to support. Thus, misery is sought for by fools through bodily hardships.

Note: The reference here is to the belief that the rituals performed by the son after one's death are capable of winning for the departed soul good worlds and a good future life. It is only one's own actions (i. e., Karmans) that decide the course of his future life.

पितृमातृबन्धुभगिनीपितृव्यजामातृभुव्यानाम् ।
मार्गस्थानामिव युतिरनेकयोनिभ्रमात् अणिका ॥43॥

43. The union of father, mother, relative, sister, paternal uncle, son-in-law and the like is transient because of (one's) roaming about through various births, just as (the meeting) of way-farers (is of short duration).

दैवं यावद्विपुलं यावत्प्रचुरः परोपकारश्च ।
तावत्सर्वे सुहृदो व्यत्ययतः शत्रवः सर्वे ॥44॥

44. As long as fortune is abundant and as long as favour to others is plentiful, so long, all become friends. From the inversion (of the above position) all become enemies.

अशनन्ति चेदनुदिनं वन्दिन इव वर्णयन्ति सन्तृप्ताः ।
तच्चेत् द्वित्रिदिनान्तरमभिनन्दन्तः प्रकुप्यन्ति ॥45॥

45. If they eat every day, they praise (the giver) like bards, being satisfied. If that (feeding) has an interval of two or three days (or is absent for two or three days), they are very angry, finding fault with him.

दुर्भरजठरनिमित्तं समुपार्जयितुं प्रवर्तते चित्तम् ।
लक्षावधि बहुवित्तं तथाऽप्यलभ्यं कपर्दिकामात्रम् ॥46॥

46. On account of the burdensome belly, the mind strives to acquire together much wealth upto hundred thousand (coins). Yet, even a small shell of a coin is unobtainable.

लब्धश्चेदधिकोऽर्थः पत्यादीनां भवेत्स्वार्थः ।
नृपचोरतोऽप्यनर्थस्तस्माद् इव्योद्यमो व्यर्थः ॥47॥

47. If excessive wealth is acquired, it might become the personal property of wife and others. There is danger also from the king and thieves. Therefore, strenuous effort for (acquiring) wealth is futile.

अन्यायमर्थभाजं पश्यति भूपोऽच्चगामिनं चौरः ।
पिशुनो व्यसनप्राप्ति दायादानां गणः कलहम् ॥48॥

48. The king observes one possessing wealth unjustly. The thief (observes) him going on a journey. The wicked one (observes) the arrival of adversity (on him). The group of kinsmen (entitled to a share of patrimony observes) quarrel (within the family).

Note: The import of this verse is that the rich man is in danger of losing his wealth through the Government, the thief, the wicked and the kinsmen.

पातकभैरवेनकैरर्थं समुपार्जयन्ति राजानः ।
अश्वमतङ्गजहेतोः प्रतिक्षणं नाश्यते सोऽर्थः ॥49॥

49. Kings amass wealth through various (acts) bearing sin. That wealth is destroyed every moment on account of horses and elephants.

Note: The idea is that kings spend huge amounts of money in maintaining a big army consisting of horses and elephants to protect their kingdoms and wealth.

राज्यान्तराभिगमनाद्रणभङ्गान्मन्त्रिभृत्यदोषाद्वा ।
विषशस्त्रगुप्तधातान्मनाश्चिन्ताणवे भूपा: ॥50॥

50. Kings are sunk under the ocean of anxiety on account of the approaching of other kings (for conquest of their territory), defeat in war, the harm (done) by ministers and servants or secret killing by poison and weapons.

3. मनोनिन्दाप्रकरणम्

The Section on Censure of the Mind

हसति कदाचिद्द्रौति भ्रान्तं सदृशं दिशो भ्रमति ।
हृष्टं कदापि रुष्टं शिष्टं दुष्टं च निन्दति स्तौति ॥51॥
किमपि द्वेष्टि सरोषं ह्यात्मानं श्लाघते कदाचिदपि ।
चित्तं पिशाचमभवद्राक्षस्या तृष्णया व्याप्तम् ॥52॥

51-2 The mind possessed by the demoness of desire became a devil. It laughs at one time, weeps (at some other time and) wanders about the ten directions, perplexed. It is pleased at times (and) angry (at other times). It is virtuous (at times) and wicked (at other times). It reviles (now and) praises (later). It hates something with anger. But, at some time or other, it commends itself.

दम्भाभिमानलोभैः कामक्रोधोरुमत्सरैश्चेतः ।
आकृष्यते समन्तान्च्छुभिरिव पतितास्थिवन्मार्गे ॥53॥

53. The mind is pulled, as it were, on all sides by ostentation,

self-conceit, greed, desire, anger and excessive jealousy like a bone fallen on the way (being pulled) by dogs.

तस्माच्छुद्धविरागो मनोभिलिष्टिं त्यजेदर्थम् ।
तदनभिलिष्टिं कुर्यान्निव्यापारं ततो भवति ॥54॥

54. Therefore, (becoming) stainlessly dispassionate, let one give up the object desired by the mind. Let him make it free from desire. Thereupon, it becomes free from activity.

4. विषयनिग्रहप्रकरणम्

The Section on Dispelling the Objects of the Senses

संसृतिपारावारे ह्यगाधविषयोदकेन सम्पूर्णे ।
नृशरीरमम्बुतरणं कर्मसमीरितस्तत्त्वलति ॥55॥

55. In the ocean of worldly existence filled with the very deep waters of objects of sense, the boat that is the human body moves here and there (impelled) by the winds of Karma (i. e., actions done in past lives which determine the course of the current and future lives).

छिद्रैर्नवभिरुपेतं जीवो नौकापतिर्महानलसः ।
छिद्राणामनिरोधाज्जलपरिपूर्णं पतत्यधः सततम् ॥56॥

56. (The boat that is the human body) is endowed with nine openings. The individual soul who is the master of the boat

is a highly inactive one. On account of the non-restraint of the openings, it sinks down continually, completely filled with water.

Note: The nine 'openings' in the 'body-boat' through which the waters of sense-objects enter and sink the boat are: the two eyes, the two ears, the two nostrils, the mouth and the organs of generation and excretion.

छिद्राणां तु निरोधात् सुखेन पारं परं याति ।
तस्मादिद्विद्यनिग्रंहमृते न कश्चित्तरत्यनृतम् ॥57॥

57. But, by the restraint of the openings, (the boatman) reaches the other shore with ease. Therefore, without the control of the senses, none whosoever crosses the Falsehood (in the form of worldly existence).

पश्यति परस्य युवति सकाममपि तन्मनोरथं कुरुते ।
ज्ञात्वैव तदप्राप्तिं व्यर्थं मनुजोऽतिपापभाग्भवति ॥58॥

58. A man looks at the young wife of another with lust. He also makes her "the chariot of the mind;" (i.e., his mind runs after her or longs for her). Quite having known her non-acquisition, he becomes a great sinner, in vain.

पिशूनैः प्रकाममुदितां परस्य निन्दां शृणोति कर्णाभ्याम् ।
तेन परः किं म्रियते व्यर्थं मनुजोऽतिपापभाग्भवति ॥59॥

59. With his ears, a man listens to the abuse of another person spoken to the heart's content by tale-bearers. Does the other man die on account of that? He, (the hearer), becomes a great sinner, in vain.

अनृतं परापवादं रसना वदति प्रतिक्षणं तेन ।
परहानिर्लब्धा का व्यर्थं मनुजोऽतिपापभाग्भवति ॥60॥

60. The tongue utters every moment, falsehood and reproach of others. What loss to others is obtained thereby? The man becomes a great sinner in vain.

विषयेन्द्रिययोर्योगे निमेषसमयेन यत्सुखं भवति ।
विषये नष्टे दुःखं यावज्जीवं च तत्तयोर्मध्ये ॥61॥
हेयमुपादेयं वा प्रविचार्य सुनिश्चितं तस्मात् ।
अल्पसुखस्य त्यागादनल्पदुःखं जहाति सुधीः ॥62॥

61-2. That pleasure which arises for a moment in the contact of the senses with the objects becomes misery for life, on the loss of the object. Therefore, the intelligent one, having well reflected positively on what is fit to be left and what is fit to be taken between the two, avoids much misery by the giving up of trifling pleasure.

धीवरदत्तमहामिषमशनन् वैसारिणो म्रियते ।
तद्वद्विषयान् भुञ्जन् कालाकृष्टो नरः पतति ॥63॥

63. Eating the large piece of flesh placed (as a bait) by the fisherman, the fish dies. Like that, a man dragged by Death falls, enjoying the objects of the senses.

उरगग्रस्तार्धतनुर्भेकोऽशनातीह मक्षिकाः शतशाः ।
एवं गतायुरपि सन्विषयान् समुपार्जयत्यन्धः ॥64॥

64. Here, a frog, with half its body seized (or devoured)

by a snake, eats flies by hundreds. Thus, the blind one, though being very old, procures together objects of enjoyment.

5. मनोनिग्रहप्रकरणम्

The Section on Restraint of the Mind

स्वीयोदगमतोयवहा सागरमुपयाति नीचमार्गेण ।
सा चेदुदगम एव स्थिरा सती कि न याति वार्धित्वम् ॥65॥

65. The stream of water going out of its own (source) approaches the ocean through a low-lying course. If it is remaining motionless in (its source of) production, does it not go to the state of an ocean?

एवं मनः स्वहेतुं विचारयत्सुस्थिरं भवेदन्तः ।
न बहिर्वेदेति तदा कि नात्मत्वं स्वयं याति ॥66॥

66. Thus, if the mind, reflecting upon its own source, becomes still within or does not rise outwardly, then, will it not go to the state of the Self (or Pure Consciousness) by itself?

वर्षास्वम्भः प्रचयात् कूपे गुरुनिङ्गरे पयः क्षारम् ।
ग्रीष्मेणैव तु शुष्के माधुर्यं भजति तत्राम्भः ॥67॥

67. During the rainy season, the water is salty in a well with excessive springs, due to the increase of water. But, the water there assumes sweetness when dry, just on account of summer.

तद्विषयोद्विक्तं तमःप्रधानं मनः कलुषम् ।
तस्मन्विरागशुष्के शनकैराविभवेत्सत्त्वम् ॥68॥

68. Like that, the mind expanded by objects of sense becomes turbid, with the quality of Tamas predominant. When it is dried up by dispassion, the quality of Sattva would slowly manifest.

Note: Sattva, Rajas and Tamas are the three qualities or energies of Nature and are the basis of all natural phenomena. At the mental level they manifest as purity, knowledge and harmony (Sattva); passion, activity and agitation (Rajas); and delusion, ignorance and inertia(Tamas).

यं विषयमपि लषित्वा धावति बाह्येन्द्रियद्वारा ।
तस्याप्राप्तौ खिद्यति तथा यथा स्वं गतं किञ्चित् ॥69॥

69. Having desired whichever object, (the mind) runs through the external organs of sense, it is afflicted on its non-acquisition as (one is afflicted) about some wealth that is gone.

Note: The mind constantly seeks pleasures of sense through the sense-organs. If it fails to achieve the possession and enjoyment of any object, it imagines that it has suffered a great loss.

नगनगरदुर्गदुर्गमसरितः परितः परिभ्रमच्छेतः ।
यदि नो लभते विषयं विषयन्त्रितमिव खिन्नमायाति ॥70॥

70. If the mind, roving all around the mountain, the city, fortresses and impassable rivers does not obtain the object (sought), it arrives depressed, as if restrained by poison.

तुम्बीफलं जलान्तर्बलादधः क्षिप्तमप्युपैत्यूर्ध्वम् ।
तद्वन्मनः स्वरूपे निहितं यत्लाद्वहिर्याति ॥71॥

71. The Tumbee fruit, (a sort of gourd), even if thrown forcibly down into water, reaches upwards. Similarly, the mind held with effort in one's own natural state (i.e., Pure Consciousness), goes outwards.

इह वा पूर्वभवे वा स्वकर्मणीवार्जितं फलं यद्यत् ।
शुभमशुभं वा तत्तद्वोगोऽप्यप्रार्थितो भवति ॥72॥

72. Whatever consequence is earned by one's own action (done) here (in this life) or in a former life, whether good or bad, that experience occurs even unsolicited.

चेतःपशुमशुभपथं प्रधावमानं निराकर्तुम् ।
वैराग्यमेकमुचितं गलकाष्ठं निर्मितं धात्रा ॥73॥

73. To obstruct the animal that is the mind, running away into bad ways, the one suitable piece of wood for the neck made by the Creator, is dispassionateness.

Note: To prevent cattle from straying far away from their place, the farmer attaches a long piece of wood to the neck of the animal. This prevents the cattle from running as they like, by causing obstruction to their movement.

निद्रावसरे यत्सुखमेतत्कि विषयजं यस्मात् ।
न हि चेन्द्रियप्रदेशावस्थानं चेतसो निद्रा ॥74॥

74. The happiness which (exists) at the time of sleep, is this

born of the objects of sense? For, the abiding of the mind in the territory of the organs of sense is surely, not sleep.

अद्वारतुङ्गकुडचे गृहेऽवरुद्धो यथा व्याघ्रः ।
 बहुनिर्गमप्रयत्नैः शान्तस्तिष्ठति पतञ्जसंश्च तथा ॥75॥
 सर्वेन्द्रियावरोधादुद्योगशतैरनिर्गमं वीक्ष्य ।
 शान्तं तिष्ठति चेतो निरुद्यमत्वं तदा याति ॥76॥

75-6. As a tiger confined within a house having high walls without openings, exhausted by repeated efforts in going out, remains (where it is), falling down and panting, so does the mind remain calm, having seen (or realised) its not going out by hundreds of efforts, on account of the restraint of all sense-organs. Then, it goes to the state of effortlessness.

प्राणस्पन्दनिरोधात् सत्सङ्घाद्वासनात्यागात् ।
 हरिचरणभक्तियोगान्मनः स्ववेगं जहाति शनैः ॥77॥

77. The mind slowly gives up its agitation through the restraint of the movements of Prāṇa (or bio-energy), the company of sages, the renunciation of desires (or mental impressions left by past actions) and the acquisition of devotion to the feet of Hari (or God, in His protective aspect, as Viṣṇu.)

Note: The most effective means of mind-control are listed in this verse. The control of bio-energy is directly achieved through breath-control (or prāṇāyāma).

6. वैराग्यप्रकरणम्

The Section on Dispassionateness

परगृहृहिणीपुत्रद्रविणानामागमे विनाशे वा ।
कथिते हर्षविषादौ किं वा स्यातां क्षणं स्थातुः ॥78॥

78. When the arrival or the loss of wife, son and wealth in the house of a stranger is narrated, can there be joy or grief to one staying for a moment (in that house)?

दैवात्तिथ्यतं गतं वा यं कञ्चिद्विषयमीड्यमल्पं वा ।
नो तुष्यन्न च सीदन्वीक्ष्य गृहेष्वतिथिवन्निवसेत् ॥79॥

79. Let one dwell in (his) house like a guest, without being delighted and without being dejected, having seen any object whatsoever, remaining or gone by chance, whether praiseworthy or trifling.

ममताभिमानशून्यो विषयेषु पराङ्मुखः पुरुषः ।
तिष्ठन्नपि निजसदने न बाध्यते कर्मभिः क्वापि ॥80॥

80. The man devoid of pride and the sense of 'mine', having the face turned away from (or not caring about) objects of sense, though staying in his house, is not troubled by actions anywhere.

कुत्राप्यरण्यदेशे सुनीलतृणवालुकोपचिते ।
शीतलतस्तलभूमौ सुखं शयानस्य पुरुषस्य ॥81॥

तरवः पत्रफलाद्धा: सुगन्धिशीतानिलाः परितः ।
कलकूजितवरविहगाः सरितो मित्राणि किं न स्युः ॥82॥

81-2. For a man sleeping happily on the cool ground about the foot of a tree, covered over with sand and dark grass somewhere in a forest-region, would not the trees rich in leaves and fruits, the fragrant and cool winds, the most beautiful birds with melodious cooing and the rivers, become friends?

Note: Mother Nature nurturing a dispassionate sage is beautifully painted in the above verses.

वैराग्यभाग्यभाजः प्रसन्नमनसो निराशस्य ।
अप्रार्थितफलभोक्तुः पुंसो जन्मनि कृतार्थतेह स्यात् ॥83॥

83. For a man possessing the fortune of dispassionateness, whose mind is tranquil, who is free from expectations and who is the enjoyer of unsolicited rewards, there would be satisfaction, (having accomplished his purpose), in this life.

द्रव्यं पल्लवतश्च्युतं यदि भवेत्क्वापि प्रमादात्तदा
शोकायाथ तदर्पितं श्रुतवते तोषाय च श्रेयसे ।
स्वानन्द्याद्विषयाः प्रयान्ति यदमी शोकाय ते स्युश्चिरं
सन्त्यक्ताः स्वयमेव चेत्सुखमयं निःश्रेयसं तन्वते ॥84॥

84. Somewhere, if an object, (a ripe fruit), is lost from a twig due to carelessness, then (it becomes the cause) of sorrow. But if it is offered to one possessing sacred knowledge, (it becomes the cause) of satisfaction and felicity. If these objects (or pleasures) of sense depart independent-

ly, they become (the cause) of grief for a long time. If they are renounced of one's own accord, they bestow the final beatitude full of bliss.

Note: The analogy is striking. One's possession lost by carelessness results in grief. If it is willingly presented to an honoured or dear person, it produces happiness. Objects of sense, if snatched away by circumstances, or pleasures of sense, if taken away by advancing age, make one miserable. If they are given up voluntarily for the attainment of liberation, they bring about great happiness.

विस्मृत्यात्मनिवासमुत्कटभवाटव्यां चिरं पर्यटन्
 सन्तापत्रयदीर्घदावदहनज्वालावलीव्याकुलः ।
 वल्गान् फल्गुषु सुप्रदीप्तनयनश्वेतःकुरञ्जो बला-
 -दाशापाशवशीकृतोऽपि विषयव्याघ्रैर्मृषा हन्यते ॥८५॥

85. The mind that is the deer, having forgotten his abode (the Self), wandering about for a long time in the large forest of worldly existence, bewildered by the rows of flames of a far-reaching forest-conflagration (in the form) of the three kinds of afflictions, galloping among worthless (objects) with eyes well burnt (with flames) and subdued forcefully by the snare of desires, is killed in vain by the tigers (in the form) of objects of sense.

Note: Here is a powerful imagery in which the mind is likened to a deer. The deer forgets his habitation and wanders about in the large forest. The mind forgets its abode which is Pure Consciousness and consequently, wanders in worldly existence. The deer is bewildered by the flames of the forest-fire. The mind is perplexed by the severe afflictions arising from Ādhyātmika (mental), Ādhibhautika (physical) and Ādhidaivika (destined) causes. The deer

runs here and there in vain. The mind runs among worthless objects. The eyes of the deer are burnt by the forest-fire. The mind is blinded by worldly afflictions. The deer is trapped in the snare kept by the hunter. The mind, with all its sufferings is caught in the net of desires. The deer is killed by tigers. The mind is completely overcome by objects of sense.

7. आत्मसिद्धिप्रकरणम्

The Section on Establishing the Existence of the Self

उत्पन्नेऽपि विरागे विना प्रबोधं सुखं न स्यात् ।
स भवेद्गुरुपदेशात्तस्माद्गुरुमाश्रयेत् प्रथमम् ॥86॥

86. Even when indifference to worldly attachments has arisen, there cannot be happiness without intuitive knowledge. That (intuitive knowledge) can arise only from the teaching of the spiritual preceptor. Therefore, let one resort to a spiritual preceptor first.

यद्यपि जलधेरुदकं यद्यपि वा प्रेरकोऽनिलस्तत्र ।
तदपि पिपासाकुलितः प्रतीक्षते चातको मेधम् ॥87॥

87. Though water is (obtained) from the ocean and though the wind is the impelling agent for that, even then, the Cātaka bird overcome by thirst looks out for the cloud.

Note: The cloud is formed by the evaporation of water from the sea and it produces rain impelled by the wind.

But, the Cātaka bird, which is supposed to live only on rains drops, does not drink the water direct from the source. It looks out for the rain from the clouds. Similarly, though Self-knowledge is available in the Vedic scriptures, the seeker should imbibe it from the preceptor like the Cātaka bird. The wind, perhaps, represents the Grace which impels the Guru to communicate his intuitive perception to the disciple.

त्रेधा प्रतीतिरुक्ता शास्त्राद्गुरुतस्तथात्मनस्तत्र ।
शास्त्रप्रतीतिरादौ यद्वन्मधुरो गुडोऽस्तीति ॥88॥

88. Knowledge is said (to arise) in three ways: from the scripture, from the preceptor and from oneself. Of these, firstly, the knowledge from the scripture is like this: "jaggery is sweet."

Note: The scripture can give only indirect knowledge, just as the statement "jaggery is sweet" cannot explain the nature (or taste) of jaggery to one who has not tasted it.

अग्रे गुरुप्रतीतिर्दूराद्गुडदर्शनं यद्वत् ।
आत्मप्रतीतिरस्माद्गुडमक्षणं सुखं यद्वत् ॥89॥

89. Subsequently, the knowledge from the preceptor is like looking at jaggery from a distance. The knowledge of the Self from oneself (by intuitive perception) is like the delight produced by the eating of jaggery.

Note: This homely analogy clearly brings out the truth that Self-knowledge is intuitive in nature and the preceptor can only show the way.

रसगन्धरूपशब्दस्पर्शा अन्ये पदार्थाश्च ।

कस्मादनुभूयन्ते नो देहान्नेन्द्रियग्रामात् ॥90॥
 मृतदेहेन्द्रियवर्गे यतो न जानाति दाहजं दुःखम् ।
 प्राणश्चेन्द्रियायां तस्करबाधां स किं वेत्ति ॥91॥

90-1. On account of which are taste, smell, form, sound and touch and other objects (or categories) experienced? Not on account of the body; nor on account of the five organs of sense. As for example, the group of the body and the five organs of sense of a dead person, does not know the pain arising out of burning. If it is prāṇa, (or bio-energy), (that is considered as causing the experience of the objects), does it experience the damage (caused) by thieves, in sleep?

Note: The purport is that the body, the organs of sense and prāṇa or bio-energy are not the factors that cause the experience of the objective world. If the life-energy is the cause of sense-experience, a sleeping man should continue to have that experience in sleep, during which the bio-energy remains active.

मनसो यदि वा विषयस्तद्युगपर्तिकं न जानाति ।
 तस्य पराधीनत्वाद्यतः प्रमादस्य कस्त्राता ॥92॥

92. Or, if that (sense experience) is a thing (or affair) of the mind, why does it not comprehend simultaneously (all sense-experiences)? Because of its dependence on another, (the mind does not comprehend all sense-experiences simultaneously). Wherefore, who is the preserver of its inattention?

Note: This brings out the existence of another factor beyond the mind which is the cause of all cognition. The mind can perceive only that which this higher entity receives. That entity is the Self which alone is the cause of

awareness of objects. The purport of this verse is not that the mind cannot comprehend all sense-experiences simultaneously. It just means, that cognition happens only when the Self or Pure Consciousness receives or grasps the experience through the mind. The Self is verily, the inner controller.

गाढ्ब्वान्तगृहान्ततः क्षितितले दीपं निधायोज्ज्वलं
 पञ्चच्छिद्रमधोमुखं हि कलशं तस्योपरि स्थापयेत् ।
 तद्वाहो परितोऽनुरन्ध्रममलां वीणां च कस्तूरिकां
 सद्रलं व्यजनं न्यसेच्च कलशच्छिद्राच्छ्वनिर्गच्छता ॥93॥
 तेजोंशेन पृथक्पदार्थनिवहज्ञानं हि यज्जायते
 तद्रन्ध्रैः कलशेन वा किमु मृदो भाण्डेन तैलेन वा ।
 किं सूत्रेण न चैतदस्ति रुचिरं प्रत्यक्षबाधादतो
 दीपज्योतिरहैकमेव शरणं देहे तथाऽऽत्मा स्थितः ॥94॥

93-4. Having placed a bright lamp (a wick-lamp, burning on oil) on the surface of the earth within a house which is densely dark, let one place a pot having five holes (all around), with its mouth down over that (lamp). Outside of that (pot), let one place all around, by the side of every hole, the fruit of amalā tree, a lute, musk, a good gem and a fan. Is that perception of the collection of separate objects, which arises on account of the portion of the light coming out of the passages of the holes in the pot, (caused) by the holes or by the pot or by the earthen vessel (containing the oil and the burning wick) or by the oil or by the wick? This (view) is not palatable on account of contradiction of direct evidence. Therefore, in this case, only the light of the lamp surely, is the resort. So also, the Self exists in the body.

Note: In this simple but illuminating analogy, the dark

house is the worldly existence full of ignorance. The pot is the body. The five holes are the five organs of sense. The objects of sense-experience are represented by the five articles placed before them: taste by the fruit, sound by the lute, smell by the musk, form by the gem and touch by the fan. The earthen vessel constituting the lamp is the physiological system. The wick is the mind. The oil that feeds the wick is Prāṇa or bio-energy. All these things are not responsible for the perception of the objects. The light of the lamp is the light of the Self, which is Pure Consciousness. This alone is the cause of all experiences.

8. मायासिद्धिप्रकरणम्

The Section on Establishing the Existence of Māyā

चिन्मात्रः परमात्मा ह्यपश्यदात्मानमात्मतया ।
अभवत्सोऽहन्नामा तस्मादासीद्धिदो मूलम् ॥95॥

95. The Supreme Self (or Ultimate Reality) who is only Pure Consciousness perceived himself by Selfhood (i.e., Existence with 'I'-Consciousness). He became endowed with the Name 'I'. From that arose the basis of difference.

द्वैवैव भाति तस्मात्पतिश्च पल्ली च तौ भवेतां वै ।
तस्मादयमाकाशः स्त्रियैव परिपूर्यते सततम् ॥96॥

96. He exists verily in two parts, on account of which, the two could become husband and wife. Therefore, this space

is ever filled up completely by the woman (or the feminine principle) surely.

Note: Verses 95 and 96, which are esoteric in expression, explain how the One Ultimate Reality which is of the nature of non-dual Existence-Consciousness became the cause of the universe of multiplicity. The first creative impulse in the Supreme Self is the pure I-consciousness. This brings in duality in the One Transcendent Reality, which is symbolically expressed as husband-wife representing Pure Consciousness and its Creative Energy. The latter is the effective as well as the material cause of the entire universe which is stated to be filled with it.

सोऽयमपीक्षाच्चक्रे ततो मनुष्या अजायन्त ।
इत्युपनिषदः प्राहुर्दियितां प्रति याज्ञवल्क्योक्त्या ॥97॥

97. And He, this Supreme Self thought (or reflected). Thence, human beings were born. Thus say the Upaniṣad-s through the statement of Yājñavalkya to his wife.

Note: The primal manifestation of the creative energy of Pure Consciousness is the I-consciousness which results in duality. From that arises thought or ideation of multiplicity, which gives rise to the entire Universe of beings.

चिरमानन्दानुभवात्सुषुप्तिरिव काप्यवस्थाऽभूत ।
परमात्मनस्तु तस्मात्स्वप्नवदेवोत्थिता माया ॥98॥

98. From the experience of bliss for a long time, there arose in the Supreme Self a certain state like deep sleep. From that (state) Māyā (or the illusive power of the Supreme Self) was born just as a dream (arises in sleep).

Note: The non-dual Supreme Self is of the nature of Pure

Existence-Consciousness-Bliss. Just as a dream arises in sleep and produces various objects, an inscrutable power called Māyā manifests in the quiescent, blissful state of the Supreme Self and this produces the bewildering variety of objects and phenomena constituting the Universe. The concept of Māyā is central to Advaita Vedānta (or non-dual conception of the Ultimate Reality as propounded in Vedic literature). This verse introduces the concept. The previous three verses seek to explain the appearance of multiplicity in the non-dual Supreme Self as symbolically expressed in the Upaniṣad-s as well as the Agama scriptures.

सदसद्विलक्षणाऽसौ परमात्मसदाश्रयाऽनादिः ।
सा च गुणत्रयरूपा सूते सचराचरं विश्वम् ॥99॥

99. This (Māyā) is without the characteristics of (or different from) Reality or unreality, without beginning and dependent on the Reality that is the Supreme Self. She, who is of the form of the three Guṇa-s (qualities or energies of Nature) brings forth the Universe with movable and immovable (objects).

Note: Māyā is not real, since it disappears on the dawn of knowledge of the Supreme Self. It is not unreal, since such a thing would never appear at any time. It is equated with Nature or the visible universe consisting of the three modes of energy — Sattva or harmony, Rajas or activity and Tamas or inertia. Māyā is the inscrutable cause which depends on the Supreme Self which is the Ultimate Reality. Nature is its apparent effect.

माया तावददृश्या दृश्यं कार्यं कथं जनयेत् ।
तन्तुभिरदृश्यरूपैः पटोऽत्र दृश्यः कथं भवति ॥100॥

100. (Objection:) As for Māyā, it is invisible (or not experienced by the senses). How can it produce a thing that is visible (or experienced by the senses)? How is a visible piece of cloth produced here by threads of invisible nature?

Note: The purport is that it is as impossible for the visible universe to be produced from invisible Māyā as it is for a visible piece of cloth to be produced from invisible threads.

स्वप्ने सुरतानुभवाच्छुक्रद्रावो यथा शुभे वसने ।
 अनृतं रतं प्रबोधे वसनोपहतिर्भवेत्सत्या ॥101॥
 स्वप्ने पुरुषः सत्यो योषिदसत्या तयोर्युतिश्च मृषा ।
 शुक्रद्रावस्सत्यस्तद्वप्त्रकुतेऽपि सम्भवति ॥102॥

101-2. (Reply:) As there is the emission of the generative fluid on to a good garment on account of the experience of copulation in a dream, the pollution of the garment is (seen as) real on awaking (while) the copulation was not true, the man in the dream was real (while) the woman was unreal and the union of the two was false (but), the emission of the generative fluid was real, so does it occur even in the matter in hand.

Note: In this example, an unreal cause (viz., copulation in a dream) produces a real or visible effect (viz., seminal emission). Similarly, The apparent world could arise from the, undefinable Māyā.

एवमदृश्या माया तत्कार्यं जगदिदं दृश्यम् ।
 माया तावदियं स्याद्या स्वविनाशेन हर्षदा भवति ॥103॥

103. Thus, Māyā is invisible (or beyond sense-perception). (But) this universe which is its effect, is visible (or perceived

by the senses). This would be Māyā which, on its part, becomes the producer of joy by its own destruction.

Note: When the illusive power, Māyā, disappears, what remains is Pure Existence-Consciousness-Bliss.

रजनीवातिदुरन्ता न लक्ष्यतेऽत्र स्वभावोऽस्याः ।
सौदामिनीव नश्यति मुनिभिः सम्प्रेक्ष्यमाणैव ॥104॥

104. (Māyā) is extremely insurmountable (or very hard to be understood). Its nature is not perceived here. Even as it is being observed carefully (or being investigated) by sages, it vanishes like lightning.

Note: By enquiry into and contemplation on the nature of the Ultimate Reality, Māyā and its effects vanish and there is the spontaneous absorption of the mind in undifferentiated Being-Consciousness. There is no entity (called Māyā or by anyother appellation) other than the Supreme Self.

माया ब्रह्मोपगताऽविद्या जीवाश्रया प्रोक्ता ।
चिदचिदग्रन्थ्यश्चेतस्तदक्षयं ज्ञेयमामोक्षात् ॥105॥

105. Māyā (the illusive Power) is what is obtained in Brahman (or the Ultimate Reality). Avidyā (or Nescience) is said to be dependent on jīva (the individual soul or individualised Consciousness). Mind is the knot which joins Consciousness and matter. That mind is to be understood as imperishable until liberation.

Note: Avidyā is nescience or spiritual ignorance which makes the soul forget its real nature which is Eternul. Pure Being-Consciousness-Bliss identical with the Ultimate Reality and impose upon itself separateness, embodiment and

the state of a doer or enjoyer. Mind is the entity which is the link between matter and consciousness and is the field of operation of Avidyā. It is synonymous with worldly existence and it disappears on the dawn of liberation or intuitive perception of Reality. Just as Māyā, the inscrutable illusive power of the Ultimate Reality, gives rise to the universe of multiplicity, Avidyā is the cause of the world perceived by the individual soul.

घटमठकुडैरावृतमाकाशं तत्तदाह्यं भवति ।
तद्वदविद्यावृतमिह चैतन्यं जीव इत्युक्तः ॥106॥

106. Space enclosed by a pot, a hut or a wall has their several appellations. Like that, Consciousness (or the Self) covered here by Avidyā (or Nescience) is spoken of as jīva, (the individual soul).

ननु कथमावरणं स्यादज्ञानं ब्रह्मणो विशुद्धस्य ।
सूर्यस्येव तमिक्षं रात्रिभवं स्वप्रकाशस्य ॥107॥

107. (Objection): How indeed could Ignorance become a covering (or an obscuring factor) for Brahman (or the Supreme Spirit) who is Pure (consciousness), as if the darkness arising from the night (could become a concealing factor) for the Sun which is self-luminous?

Note: The darkness of the night vanishes on the dawn of the Sun. The very nature of Brahman is Pure Intelligence or Consciousness. How could it be covered by ignorance which is antithetical to it?

दिनकरकिरणोत्पन्नैर्मेधैराच्छाद्यते यथा सूर्यः ।
न खलु दिनस्य दिनत्वं तैर्विकृतैः सान्द्रसञ्चातैः ॥108॥

अज्ञानेन तथाऽस्त्मा शुद्धोऽपिच्छाद्यते सुचिरम् ।
न परं तु लोकसिद्धा प्राणिषु तच्चेतनाशक्तिः ॥109॥

108-9. (Reply): As the sun is hidden by clouds produced by the solar rays but surely, the character of the day is not (hidden) by those modified dense collections (of clouds), so, the Self, though pure (or undefiled) is veiled for a long time by Ignorance. But its power of Consciousness in living beings, which is established in this world, is not (veiled).

9. लिङ्गदेहादिनिरूपणप्रकरणम्

The Section on the Definition of the Subtle Body and Others

स्थूलशरीरस्यान्तर्लिङ्गशरीरं च तस्यान्तः ।
कारणमस्याप्यन्तस्ततो महाकारणं तुर्यम् ॥110॥

110. Within the gross body, (there is) the subtle body; and within that the causal (body); then, within this also is the fourth, the super-causal (body).

Note: These are the four coverings of the individual soul or the individualised Consciousness. The other works of Śrī Śaṅkarācārya enumerate only three bodies: the gross, the subtle and the causal. But, there is no essential difference in the present classification.

स्थूलं निरूपितं प्रागधुना सूक्ष्मादितो ब्रूमः ।
अङ्गुष्ठमात्रः पुरुषः श्रुतिरिति यत्प्राह तत्सूक्ष्मम् ॥111॥

सूक्ष्माणि महाभूतान्यसवः पञ्चेन्द्रियाणि पञ्चैव ।
षोडशमन्तःकरणं तत्सङ्घातो हि लिङ्गतनुः ॥1112॥

111-2. The gross (body) was defined previously (verse 19). Now, we refer to (the others) commencing from the subtle (body). "The Person measures as much as the thumb" — thus, what the Veda speaks of, that is the subtle (body). For, the subtle body, is only the collection of the (five) subtle elements, the five vital airs (or functional varieties of bio-energy), the five organs of sense and the internal organ, the sixteenth.

Note: The Vedic statement does not refer to the size but the comparative subtlety of this inner vesture of the spirit. The sixteen components listed are: The five "subtle elements" corresponding to the five sense-perceptions of sound, touch, form, taste and smell, the five faculties or "organs" of knowledge corresponding to the ear, the skin, the eye, the tongue and the nose, the five functional varieties of bio-energy called Prāṇa, Apāna, Vyāna, Udāna and Samāna (controlling respiration, elimination, distribution, rising up and assimilation) and the internal organ of knowledge consisting of the mind, the intellect, the ego and the mind-stuff. This subtle body consisting of the above elements survives the death of the physical body and takes on another gross body along with the causal body and the transmigrating soul. Of the four internal organs of perception, Manas, the mind, is the thinking faculty; Buddhi, the intellect, discriminates and decides; Ahaṅkāra, the ego, manifests the sense of 'I'; and Citta, the mind-stuff is the conscious base of the above three and is the storehouse of memory.

This description of the constitution of the subtle body differs slightly from the narration in other standard works of Śrī Śankarācārya. The constituents usually enumerated

are: (1) The five functional varieties of bio-energy. (2) The five faculties called 'organs of knowledge' which are represented in the gross body by the ear, the skin, the eye, the tongue and the nose. (3) The five faculties called 'organs of action' which are represented in the gross body by the tongue (speech), the hand (grasping), the leg (locomotion), the anus (excretion) and the reproductive organs (generation). (4) The mind. (5) The intellect. These seventeen are said to form the subtle body. Citta or mind-stuff which is the storehouse of all impressions received from previous experiences and Ahaṅkārā, the ego-sense which confers the sense of 'I' on all experiences whether of sensation or activity, are also considered to be included in the above constituents forming the subtle body.

Further, the causal body is defined as Avidyā, Nescience, or Ignorance covering the real nature of the Self and it is stated to be experienced as bliss in deep sleep, when the gross and subtle bodies are inactive. In the present work, the author not only deviates from the above description of the causal body, but also introduces a supercausal body as will be seen from the next verse. However, the current classification is not different from the standard enumeration. Excepting the gross elements which form the gross body, the traditional subtle elements and their derivatives are considered as constituting the subtle body. The subtle elements (or the tanmātra-s) are the rudimentary derivatives of primordial nature, definable only by their potential to become objects of sense-perception after mutual combinations between them (Pañcikaraṇa). They, the five tanmātra-s, can be named as sound-potential, touch-potential, form-potential, taste-potential and smell-potential.

The Yogavāsiṣṭha considers the subtle body to be constituted of only eight factors: the five subtle elements or tanmātra-s, the mind, the intellect and the ego. Here, citta

or the mind-stuff, which underlies these three elements of the internal instrument of perception and is the storehouse of memory, is not separately mentioned.

तत्कारणं स्मृतं यत्स्यान्तवासनाजालम् ।
तस्य प्रवृत्तिहेतुर्बुद्ध्याश्रयमत्र तुर्यं स्यात् ॥113॥

113. That is regarded as the causal (body) which is the collection of mental impressions (left by past good or bad actions) within that (subtle body). In this respect, that would be the fourth (or super-causal body), which is the cause of its (i.e., causal body's) manifestation (and) which has the intellect as its substratum.

Note: Vāsanā-s or mental impressions are those imprints unconsciously left on the citta (or the mind-stuff) by good or bad actions (producing pleasure or pain) done in the past, including past incarnations. This web of Vāsanā-s is considered as the causal body. Since citta which is the storehouse of these mental impressions is included in the subtle body according to the reckoning in other works of Vedānta, this causal body is also a part of the subtle body in such reckoning.

Avidyā, Nescience, or Spiritual Ignorance covering the intellect or the discriminative faculty of a being, imposes the false notion of a doer or enjoyer on the individual soul, which results in the accumulation of innumerable mental impressions from various experiences. This veiling factor acting on the intellect is the super-causal body. This is identical with the causal body in the traditional reckoning. Thus, there is no essential difference in the reckoning of the outer vestures of the Spirit, between this work and other standard works on Vedānta.

तत्सारभूतबुद्धौ यत्प्रतिफलितं तु शुद्धचैतन्यम् ।
जीवः स उक्तः आदैर्योऽहमिति स्फूर्तिकृद्वपुषि ॥114॥

114. That Pure Consciousness which is reflected in the intellect existing as the essential part of that (subtle body) is called the *jīva* (or the individual soul) by the pre-eminent (teachers) and he (the individual soul) causes the manifestation of (the sense of) "I" in the body.

Note: The individualised consciousness is only a reflection of the One Pure Consciousness in the intellect of a being, which acts as *Upādhi* or limiting adjunct. This individualised consciousness is at the base of the sense of 'I' in all beings.

A non-traditional interpretation of verses 112 to 114 (which might perhaps be considered as heretic though the language of the verses would allow it), is as follows:—

The five subtle elements, the five kinds of vital force, the five faculties or "organs" of knowledge and the cogitating mind constitute the subtle body. The mind-stuff (*citta*) which is the storehouse of mental impressions is the causal body. The determinative faculty or intellect (*buddhi*) is the supercausal body. The reflection of the One Pure Consciousness in that intellect is the individual soul. It is the principle which throbs within the foregoing bodies as the sense of 'I' without identification with any of those bodies or their activities.

चरतरतरज्ज्ञसज्ज्ञात्रतिबिम्बं भास्करस्य च चलं स्यात् ।
अस्ति तथा चच्चलता चैतन्ये चित्तचाच्चल्यात् ॥115॥

115. The reflected image of the sun would be moving on account of association with waves (which are) moving much.

In that manner there arises the quality of movement in Pure Consciousness on account of the movement of the mind (or intellect).

Note: We normally experience only the consciousness reflected in the mind. It appears to be moving from one object to another solely because of the fact that the mind, which reflects the consciousness, flits from one object to another. Pure Consciousness has no objectification.

नन्वर्कप्रतिबिम्बः सलिलादिषु यः स चावभासयति ।
किमितरपदार्थनिवहं प्रतिबिम्बोऽप्यात्मनस्तद्वत् ॥116॥

116. (Objection): Does that reflected image of the sun which (appears) in water and the like illuminate the multitude of other objects? Is not the reflected image of the Self also like that?

Note: The objector holds that the image of the sun reflected in water does not have the power to illuminate other objects as the sun has. The objection is not quite correct since light reflected from a water surface, though feeble, can illuminate objects to a small extent.

प्रतिफलितं यत्तेजः सवितुः कांस्यादिपात्रेषु ।
तदनुप्रविष्टमन्तर्गृहमन्यानर्थान् प्रकाशयति ॥117॥

117. (Reply): That light of the sun which is reflected in vessels made of bell-metal and the like, having entered into the interior of a house, illuminates other objects.

चित्प्रतिबिम्बस्तद्वद्बुद्धिषु यो जीवतां प्राप्तः ।
नेत्रादीन्द्रियमार्गैर्वहिरर्थान्सोऽवभासयति ॥118॥

118. Like that, the reflection of pure consciousness in the intellects, which has attained to the state of the individual soul, illuminates the objects outside through the paths of the eyes and other senses.

Note: The intellect borrows its light (or consciousness) from the individual soul and behaves as if it were conscious by itself.

10. अद्वैतप्रकरणम्

The Section on Non-duality

तदिदं य एवमार्यो वेद ब्रह्माहमस्मीति ।
 स इदं सर्वं च स्यात्स्य हि देवाश्च नेशतेऽभूत्यै ॥119॥
 एषां स भवत्यात्मा योऽन्यामय देवतामुपास्ते ।
 अहमन्योऽसावन्यश्चेत्यं यो वेद पशुवत्सः ॥120॥
 इत्युपनिषदामुक्तिस्तथा श्रुतिर्भगवदुक्तिश्च ।
 ज्ञानी त्वात्मैवेयं मर्तिर्ममेत्यत्र युक्तिरपि ॥121॥

119-21. That noble man who knows that (Pure Consciousness reflected in the intellects of beings) here, in this manner, that is to say, "I am Brahman (the Ultimate Reality or Pure Undifferentiated Consciousness)," would become all this too (i.e., the entire objective universe too). Even the Deva-s (the minor gods of the heavens) do not have power (to cause) his non-existence. He becomes the Self of these (Deva-s). And he, who worships a different Deity and who understands thus: "I am different, He is different," is like an animal. So is the statement of the Upaniṣad-s; so also (the utterance of) the Veda. And there is the statement of the

Divine Lord (Kṛṣṇa in the Bhagavadgītā) thus: "The sage (possessing intuitive knowledge of the Self) is my very Self. This is my conviction." In this matter, there is also reasoning.

Note: Verses 119 and 120 are in fact a statement almost in the words of the Mantra appearing in the fourth section of the first chapter of Bṛhadāraṇyaka Upaniṣad. When a person realises that he is Brahman (or the Supreme Spirit), he becomes the Self of all beings. Without such intuitive realisation, one who worships a Deity with a sense of separateness is no better than an animal (i.e., he does not exhibit the supreme knowledge which is the goal of human existence). The fact that the individual soul or individualised Consciousness is non-different from the One Undifferentiated Being-Consciousness or Brahman is clearly brought out in this Mantra, as well as in other Vedic passages. The same is confirmed by the Great Teacher and Divine Lord Kṛṣṇa in the Bhagavadgītā through the statement quoted here.

ऋजु वक्रं वा काष्ठं हुताशदग्धं सदग्नितां याति ।
तत्किं हस्तग्राहां ऋजुवक्राकारसत्त्वेऽपि ॥122॥

122. A piece of wood, straight or bent, being burnt by fire, goes to the state of the fire. Is it fit to be grasped by the hand, though having a straight or bent form in essence?

Note: When a piece of wood is burnt by fire, it may retain its form. But the glowing piece of wood cannot be grasped by the hand as the original piece of wood can be.

एवं य आत्मनिष्ठो ह्यात्माकारश्च जायते पुरुषः ।
देहीव दृश्यतेऽसौ परं त्वसौ केवलो ह्यात्मा ॥123॥

123. Thus, the man who is intent on (or resting on) the Self indeed becomes of the form of the Self. He is seen as if (he is) embodied. But, he is surely the Absolute (or Pure) Self.

प्रतिफलति भानुरेकोऽनेकशरावोदकेषु यथा ।
तद्वदसौ परमात्मा ह्येकोऽनेकेषु देहेषु ॥124॥

124. As the one sun is reflected in the waters of several vessels, so is that One Supreme Self (reflected) in various bodies.

दैवादेकशरावे भग्ने कि वा विलीयते सूर्यः ।
प्रतिबिम्बच्चलत्वादर्कः कि चच्चलो भवति ॥125॥

125. When one vessel is broken by chance, does the sun perish? Does the sun become a moving object on account of the moving nature of the reflected image?

Note: The destruction of one body does not result in the destruction of the Self. The changes witnessed in the individual soul (or individualised consciousness) do not belong to the changeless Self which is Pure Undifferentiated Consciousness.

स्वव्यापारं कुरुते यथैकसवितुः प्रकाशेन ।
तद्वच्चराचरमिदं ह्येकात्मसत्तया चलति ॥126॥

126. As this world (consisting of movable and immovable objects) performs its business by the light of the One Sun, so does it move by the existence of the One Self alone.

येनोदकेन कदलीचम्पकजात्यादयः प्रवर्धन्ते ।
मूलकपलाण्डुलशुनास्तेनैवैते विभिन्नरसगन्धाः ॥127॥

127. By which water, the plantain, the tree bearing the fragrant Campaka flower, the jasmine plant and the like grow, by that very water these (plants producing) the radish, the onion and the garlic, having various tastes and smells, (also grow).

एको हि सूत्रधारः काष्ठप्रकृतीरनेकशो युगपत् ।
स्तम्भाग्रपट्टिकायां नर्तयतीह प्रगूढतया ॥128॥

128. It is indeed the one stage-manager (or the holder of the thread) who causes to dance here, wooden figures in various ways at the same time, on the cloth in front of a pillar, by remaining concealed.

गुडसण्डशर्कराद्या भिन्नाः स्युर्विकृतयो यथैकेषोः ।
केयूरकङ्कणाद्या यथैकहेम्नो भिदाश्च पृथक् ॥129॥
एवं पृथकस्वभावं पृथगाकारं पृथग्वृत्तिः ।
जगदुच्चावचमुच्चैरेकेनैवात्मना चलति ॥130॥

129-30. As jaggery, sugar-candy, sugar and the like could be the different modifications of the one sugar-cane and as the bracelet (worn on the arm), the bangle and the like could severally be different forms of the one gold, so, the world, varied in nature, varied in form, varied in function, high and low, moves very much by the One Self alone.

स्कन्धधृतसिद्धमन्नं यावन्नाशनाति मार्गिगस्तावत् ।
स्पर्शभयक्षुत्पीडे तस्मिन्भुक्ते न ते भवतः ॥131॥

131. As long as the way-farer does not eat the cooked food

carried on (his) shoulder, so long the fear of seizure (by others) and the pain of hunger are there. When it is eaten, they do not arise.

Note: The idea is that the way-farer experiences fear and misery as long as the 'food' remains separate from him. So is the case with the man passing through this world. As long as there is the idea of separateness in him, as long as he does not dissolve this separativity in the unitive consciousness of the Supreme Self, there is fear and misery.

मानुषमतङ्गमहिषश्वसूकरादिष्वनुस्यूतम् ।
यः यश्यति जगदीशं स एव भुङ्कते ऽद्वयानन्दम् ॥132॥

132. He alone enjoys the bliss of non-duality who perceives the Lord of the Universe strung uninterruptedly within man, elephant, buffalo, dog, pig and others.

Note: The One Supreme Self pervades all beings and the individual soul is identical with it.

11. कर्तृत्वभोक्तृत्वप्रकरणम्

The Section on Doership and Enjoyership

यद्वत्सूर्योऽभ्युदिते स्वव्यवहारं जनः कुरुते ।
तं न करोति विवस्वान्न कारयति तद्वदात्माऽपि ॥133॥

133. As a man does his work when the sun is risen (and) the sun does not do that (work) nor causes to do, so is the Self also.

Note: The Self neither does nor causes to do any work and is the eternal witness of all the works in the world, like the sun.

लोहे हुतभुगव्याप्ते लोहान्तरताडयमानेऽपि ।
तस्यान्तर्गतवह्निः किं स्यान्निर्वातिजं दुःखम् ॥134॥

134. Even when iron pervaded by fire (or heat) is being beaten by a different (piece of) iron, would there be the suffering born of the stroke, to the fire existing within that (iron)?

निष्ठुरकुठारघातैः काष्ठे सञ्चेद्यमानेऽपि ।
अन्तर्वर्ती वह्निः किं घातैश्चेद्यते तद्वत् ॥135॥
तनुसम्बन्धाज्जातैः सुखदुःखैर्लिप्यते नात्मा ।
ब्रूते श्रुतिरपि भूयोऽनशननन्योऽभिचाकशीत्यादि ॥136॥

135-6. Even when a piece of wood is being cut by the strokes of a sharp axe, is the fire existing within (the wood) cut by the strokes? Like that, the Self is not tainted by the pleasures and pains produced by (its) association with the body. Even the Veda says repeatedly: "The other one looks on without eating", and so forth.

Note: The reference is to the first verse of chapter III of Mundakopanisad where the individual soul bound by ignorance and the Supreme Self are portrayed as two birds sitting on the body-tree. The former eats the fruits of the tree (i.e., partakes of the experiences of the senses) while the other is just a witness. This does not bring any duality into the picture. The individual soul is nothing but the image of the Supreme Self reflected in the mirror of the mind and

is not different from it. The Vedic passage describes the birds as closely united.

निशि वेश्मनि प्रदीपे दीप्यति चौरस्तु वित्तमपहरति ।
ईरयति वारयति वा तं दीपः किं तथाऽत्माऽपि ॥37॥

137. When a lamp is shining in a house at night, the thief takes away the wealth. Does the lamp prompt or prevent him (from doing that)? So is the Self also.

गेहान्ते दैववशात्कस्मिंश्चित्समुदिते विपन्ने वा ।
दीपस्तुष्यत्यथवा खिद्यति किं तद्वदात्माऽपि ॥138॥

138. When someone is born or dead within the house, is the lamp pleased or afflicted? The Self also is like that.

Note: Verses 137 and 138 affirm that the Self is neither the doer nor the enjoyer.

12. स्वप्रकाशताप्रकरणम्

The Section on Self-luminosity

रविचन्द्रवह्निदीपप्रमुखाः स्वपरप्रकाशाः स्युः ।
यद्यपि तथाप्यमीभिः प्रकाश्यते क्वापि नैवात्मा ॥139॥

139. Although (luminous bodies) headed by the sun, the moon, fire and the lamp are lights to themselves and others, the Self is not at all illumined by those (objects) anywhere.

Note: The Self is self-luminous, being Pure Consciousness. It is not made known by any other factor.

चक्षुद्वारैव स्यात्परात्मना भानमेतेषाम् ।
 यद्वा तेऽपि पदार्था न ज्ञायन्तेऽथ केवलालोकात् ॥140॥
 तत्राप्यक्षिद्वारा सहायभूतो न चेदात्मा ।
 नो चेत्सत्यालोके पश्यत्यन्धः कथं नार्थन् ॥141॥
 सत्यात्मन्यपि किं नो ज्ञानं तच्चेन्द्रियान्तरेण स्यात् ।
 अन्धे दृक्प्रतिबन्धे करसंबन्धे पदार्थभानं हि ॥142॥

140-42. Or else, there can be the perception of these (luminous objects) through the eyes, only on account of the Supreme Self. And even there, if the Self has not become the helper through the eyes, even those objects are not known by mere lustre. If it is not so, why does not a blind man see objects when there is light? Even when there is the Self why there is no knowledge (or cognition in the above case)? Yet, that (cognition) can arise through a different sense-organ. For instance, there is the perception of objects in a blind man when there is the cessation of sight (but), when there is the association of the hand.

Note: It is the light of Pure Consciousness or the Self, which makes the perception of even luminous objects possible. External light is of no avail to a blind man in cognizing objects. But the light of the Self enables him to cognize objects through other sense-organs; e.g., the sense of touch. The Self is the only self-luminous entity which illuminates everything in the Universe.

जानाति येन सर्वं केन च तं वा विजानीयात् ।
 इत्युपनिषदामुक्तिर्बुद्ध्यत आत्माऽत्मना तस्मात् ॥143॥

143. (There is) the statement of the Upaniṣad-s thus: "By which, possibly, can one know Him (the Self), through

whom he knows everything?" Therefore, the Self is known by the Self.

Note: The reference is to the statement in the fifth section of the fourth chapter of Bṛhadāraṇyakopanisad. The cognition of all objects arises from the Light of Pure Consciousness. How could one know that by which he knows everything? The Self is verily one's real nature. One could only Be the Self. In other words, the Self knows itself.

13. नादानुसन्धानप्रकरणम्

The Section on Contemplation on the Subtle Sound

यावत्क्षणं क्षणार्थं स्वरूपपरिचिन्तनं क्रियते ।
तावद्दक्षिणकर्णे त्वनाहतः श्रूयते शब्दः ॥144॥

144. When one's essential nature is contemplated upon for a moment or half a moment, then the (subtle) sound called Anāhata is heard in the right ear.

Note: Here, we enter the domain of Yoga, according to which, the cessation of the thought-waves of the mind leads to its absorption in one's real nature which is Pure Consciousness. The one-pointedness (ekāgratā) which precedes such absorption (laya), leads to the manifestation of subtle sounds within, which are heard by the Yогin. Meditation on such sounds ultimately leads to Samādhi or absorption in Absolute Consciousness without the distinction of the knower, the known and the knowing. Anāhata (literally "unstruck") is the subtle sound produced by the vibrations of Prāṇa or bio-energy within the body through the nerve-channels

and is recognised as sound by the brain, though there is no external source of vibration causing it. In his *Yogatārāvalī*, Śrī Śaṅkarācārya mentions *Prāṇāyāma* or breath-control with the three neuro-muscular "locks" of *Hatha* *Yoga* viz., *Uddiyāna*, *Jālandhara* and *Mūla Bandha*-s as the direct means of activating the *Kuṇḍalinī*, (the potential bio-energy in all beings), and manifesting this subtle inner sound.

सिद्ध्यारम्भस्थिरताविश्वासबीजशुद्धीनाम् ।
उपलक्षणं हि मनसः परमं नादानुसन्धानम् ॥145॥

145. The excellent contemplation on the subtle sound is indeed the characteristic of the beginning of success (in Yogic contemplation), steadiness, repose, confidence and the purity of the source, of the mind.

Note: The manifestation of the subtle sound is the precursor of success in Yogic practice. Here, the 'source' indicates the accumulated mental impressions (or *Vāsanā*-s) in the sub-conscious mind which continually cause thought-waves in the mind. The sub-conscious mind is purged of all impurities by Yogic contemplation and only when the mind is so purified, does the subtle sound manifest within.

भेरीमृदङ्गशङ्खाद्याहतनादे मनः क्षणं रमते ।
किं पुनरनाहतेऽस्मन्मधुमधुरेऽखण्डते स्वच्छे ॥146॥

146. The mind rejoices for a moment in the sound (produced) by striking (or blowing) the kettle drum, the tabor, the conch and the like. How much more (will it rejoice) in this unstruck (sound) which is extremely sweet, unbroken and pure?

Note: Sound produced by pipes and percussion instruments captivate even the mind that is impure and vacillating. Surely, the subtle inner sound produced on fixing the purified mind to its source, should be infinitely more satisfying.

चित्तं विषयोपरमाद्यथा यथा याति नैश्चल्यम् ।
वेणोरिव दीर्घतरस्तथा तथा श्रूयते नादः ॥147॥

147. The more the mind goes to the state of immovability (or stillness) on account of abstaining from sense-objects, the more is the (subtle) sound of long duration like that of the flute, heard.

Note: This verse makes clear the fact that the subtle sound is heard only when the mind is absolutely still and the mind becomes still only on the renunciation of all desires for sense-objects.

नादाभ्यन्तर्वर्ति ज्योतिर्यद्वर्तते हि चिरम् ।
तत्र मनो लीनं चेन्न पुनः संसारबन्धाय ॥148॥

148. If the mind is completely absorbed for a long time in that Light comprised within that subtle sound, it is surely not (slated) for the bondage of worldly existence again.

Note: This and the previous verses would appear incomprehensible to the reader unacquainted with the methodology of Yoga. But, such psychic experiences as the hearing of subtle sounds, the inner vision of lights or form patterns and subtle tactile sensations of a vibratory nature in the spinal column and elsewhere, during deep meditative states, are established facts repeatedly confirmed by advanced Yogin-s. Such experiences widely vary according to the psycho-physiological structure of the practising Yogin and

the methods of Yogic practice adopted by him. But, it should be remembered that the ultimate goal is to transcend even these subtle "experiences" and be one with the source of all experiences, the pure undifferentiated Existence-Consciousness-Bliss.

परमानन्दानुभवात्सुचिरं नादानुसन्धानात् ।
श्रेष्ठश्रितलयोऽयं सत्स्वन्यलयेष्वनेकेषु ॥149॥

149. Although there are various other means of absorption of the mind, this dissolution of thoughts on account of contemplation on the subtle sound for a long time is most excellent because of the experience of great bliss.

Note: There are many recognised methods of stilling the mind and getting established in Pure Awareness which is our essential nature. The *Vijnānabhairava Tantra* of the Kashmir school of Yoga actually describes one hundred and twelve such methods. The author considers the absorption of the mind through contemplation on the subtle sounds within, as superior to other methods since the mind easily gets attached to the pure, continuous and pleasing sounds heard within. The great author expresses the same opinion in the opening verses of his "Yogatārāvalī" which is a delectable compendium of the essence of *Hatha* and *Rāja* Yoga-s. The mind naturally alights on what is pleasant and, in the course of the practice, subtler and subtler sounds are experienced until the mind is transcended and the yogin gets established in the Great Silence where only Pure Awareness shines.

14. मनोलयप्रकरणम्

The Section on Absorption
of the Mind

संसारतापतप्तं नानायोनिभ्रमात्परिश्वान्तम् ।
लब्ध्वा परमानन्दं न चलति चेतः कदा क्वापि ॥150॥

150. The mind, afflicted by the agony of worldly existence and very much fatigued by roaming about through various births, never moves anywhere, having obtained supreme bliss (born out of its absorption into its source which is Pure Consciousness).

अद्वैतानन्दभरात्किमिदं कोऽहं च कस्याहम् ।
इति भन्थरतां यातं यदा तदा मूर्छितं चेतः ॥151॥

151. When the mind has gone to the state of inactivity (thinking) thus: "What is this? Who am I and of whom am I?"—on account of the mass of non-dual Bliss, then (it becomes) insensible.

Note: The insensibility mentioned here is not loss of awareness. The overpowering experience of Pure Awareness beyond thought, which does not allow of the differentiation into the knower, the known and the knowing, swallows up all sense-experience. What remains is only the Non-dual Awareness-Bliss.

चिरमात्मानुभवादात्माकारं प्रजायते चेतः ।
सरिदिव सागरयाता समुद्रभावं प्रयात्पुच्चैः ॥152॥

152. The mind becomes of the form of the Self on account of the direct perception of the Self for a very long time, as the river gone to the ocean is very much reduced to the state of the ocean.

आत्मन्यनुप्रविष्टं चित्तं नापेक्षते पुनर्विषयान् ।

क्षीरादुद्धृतमाज्यं यथा पुनः क्षीरतां न यातीह ॥153॥

153. As clarified butter extracted from milk does not again go to the state of milk here, so, the mind which has entered into the Self does not again stand in need of the objects of sense.

Note: When the whole milk that is the human psyche is churned by introspection and analysis, it yields the clarified butter of pure awareness which could never revert to the state of identification with thought, will, memory and ego. This pure awareness shines by itself and does not need thought, will, memory or the sense of "I" to sustain it.

दृष्टौ द्रष्टरि दृश्ये यदनुस्यूतं च भानमात्रं स्यात् ।

तत्रोपक्षीणं चेच्चित्तं तन्मूर्च्छ्तं भवति ॥154॥

154. If the mind is consumed in that which is mere perception and which is woven uninterruptedly within the seer, the seeing and the seen, then it becomes insensible (i.e., does not cognise objects of sense).

याति स्वसम्मुखत्वं दृढ़मात्रं वा यदा तदा भवति ।

दृश्यद्रष्टृविभेदो ह्यसम्मुखेऽस्मिन्न तद्भवति ॥155॥

155. Also, when (the mind) goes to the state of facing itself, then, it becomes mere perception (or pure awareness). When this (mind) is not (so) facing, there is the difference of the seer and the seen (and) that (state of pure awareness) does not arise.

Note: When the cogitating mind turns upon itself, in other words, when one begins to be aware of one's own thoughts, objectification of the mind ceases and it enters the realm of pure awareness.

एकस्मिन्दृढ्मात्रे त्रेषां द्रष्टादिकं हि समुदेति ।
त्रिविष्टे तस्मैल्लीने दृढ्मात्रं शिष्यते पश्चात् ॥156॥

156. In the one mere perception (or pure awareness) indeed arise in three ways, the seer and others (i.e., the seer, the seen and the seeing). When the three modes, (the seer, the seen and the seeing) are dissolved in that, mere awareness is left remaining afterwards.

दर्पणतः प्राक्पश्चादस्ति मुखं प्रतिमुखं तदा भाति ।
आदर्शेऽपि च नष्टे मुखमस्ति मुखे तथैवात्मा ॥157॥

157. The face is in front of the mirror. Then, the likeness of the face shines from behind (the mirror). Even when the mirror is lost, the face remains in the face (i.e., it is not lost). So also, is the Self.

Note: The mind is the mirror in which the Self is reflected and assumes the nature of the individual soul or individualised consciousness. When the mind is dissolved, what remains is the one undifferentiated Being-Consciousness.

15. प्रबोधप्रकरणम्

The Section on Enlightenment

माधुर्यं गुडपिण्डे यत्तत्स्यांशकेऽणुमात्रेऽपि ।
एवं न पृथग्भावो गुडत्वमधुरत्वयोरस्ति ॥158॥

158. That sweetness which exists in a lump of jaggery, (is there) even in its mere atomic part. Thus, there is no difference (or separateness) between the nature of jaggery and sweetness.

अथवा न भिन्नभावः कर्पूरामोदयोरेवम् ।
आत्मस्वरूपमनसां पुंसां जगदात्मतां याति ॥159॥

159. Or, there is no divided (or different) existence between camphor and its fragrance, in this manner. The world is reduced to the state of the Self for men whose minds are of the (very) nature of the Self.

Note: When one's mind has shed the differentiation of the knower, the known and the knowing and has become of the nature of Pure Consciousness or Awareness, there arises the perfect non-dual experience wherein the One Self shines everywhere. The world also is the Self.

यद्भावानुभवः स्यान्निद्रादौ जागरस्यान्ते ।
अन्तः स चेत्स्थरः स्याल्लभते हि तदाऽद्यानन्दम् ॥160॥

160. If the experience of that state which arises at the end of the waking state (and) at the beginning of sleep, becomes

firm within, then one surely obtains a unique (or non-dual) bliss.

Note: The author gives a commonplace experience which invariably escapes our attention and inquiry. In this threshold between waking and sleep, the mind no longer cogitates but, becomes quiescent. Unconsciousness or sleep has not yet set in. Here, one is just aware without any thought. Rarely does this state last even for a second. It is quickly veiled by ignorance in the form of sleep or unconsciousness. It is possible to enter this quiescent state of the mind during meditative practice when the student makes considerable progress.

अतिगम्भीरेऽपारे ज्ञानचिदानन्दसागरे स्फारे ।
कर्मसमीरणतरला जीवतरङ्गावलिः स्फुरति ॥161॥

161. In the exceedingly deep, large and shoreless ocean of knowledge that is Consciousness-Bliss, a series of waves which are individual souls, undulating by the winds of (past) actions, becomes manifest.

Note: The One Pure Consciousness which is the Ultimate Reality is profound, vast and unlimited. Waves of individualised consciousness appear in the vast ocean of Undifferentiated Consciousness, impelled, as it were, by the winds of action or Karman. It is to be noted that this action or Karman derives from the illusive Power or Energy (i.e., Māyā) of the Ultimate Reality. The waves are not different from the ocean. When the effect of Māyā ceases, there is only the One vast, limitless ocean of Pure Existence-Consciousness-Bliss.

खरतरकरैः प्रदीप्तेऽभ्युदिते चैतन्यतिगमांशौ ।
स्फुरति भृषैव समन्तादनेकविधजीवमृगतृष्णा ॥162॥

162. When the Sun of Consciousness is risen and blazing with very hot rays, there appears quite falsely, on all sides, the mirage of various kinds of individual souls.

Note: This verse explains the multiplicity of individual souls in a manner different from that of the previous verse. From the absolute standpoint, the Sun of Pure Consciousness alone exists. Individual souls are just appearances, as real as the mirage.

अन्तरदृष्टे यस्मिव्यगदिदमारात्परिस्फुरति ।
दृष्टे यस्मिन्सकृदपि विलीयते क्वाप्यसदूपम् ॥163॥

163. When that (Pure Consciousness) is not perceived within, this world throbs (or becomes manifest) near. (But), when that is perceived even once, (the world) which is of the nature of non-existence (or unreality) vanishes somewhere.

बाह्याम्यन्तरपूर्णः परमानन्दार्थवे निमग्नो यः ।
चिरभाप्लुत इव कलशो महाहृदे जहुतनयायाः ॥164॥

164. He, who is immersed in the ocean of Supreme Bliss (which is Pure Consciousness) is full within and without, like a pot immersed for a long time in a large deep cavity of the river Gaṅgā.

पूर्णात्पूर्णतरे परात्परतरेऽप्यज्ञातपारे हरौ
संवित्स्फारसुधार्थवे विरहिते वीचीतरञ्जादिभिः ।
भास्वत्कोटिविकासितोञ्जलदिगाकाशप्रकाशे परे
स्वानन्दैकरसे निमग्नमनसां न त्वं न चाहं जगत् ॥165॥

165. There is neither you, nor me, nor the world to those whose minds are immersed in Hari, who is fuller than the full, higher than even the highest, whose furthest limit is unknown, who is the vast ocean of nectar in the form of Pure Consciousness devoid of waves, undulations and the like, who has the splendour of the very bright quarters and the sky in which have appeared ten million suns, whose One Essence is innate Bliss and who is the Supreme Spirit.

Note: In this verse, the author describes his overwhelming experience of Samādhi or complete absorption of the mind in the non-dual Existence-Consciousness-Bliss through charming and powerful words.

16. द्विधाभक्तिप्रकरणम्

The Section on Devotion in Two Ways

चित्ते सत्त्वोत्पत्तौ तटिदिव बोधोदयो भवति ।
तर्ह्येव स स्थिरः स्याद्यदि चित्तं शुद्धिमुपयाति ॥166॥

166. When there is the birth of Sattva (or goodness and harmony) in the mind, there is the dawn of Pure Awareness like lightning. Only if the mind attains to purity, can that (Pure Awareness) become firm.

शुद्ध्यति हि नान्तरात्मा कृष्णपदाम्भोजभक्तिमृते ।
वसनमिव क्षारोदैर्भक्त्या प्रक्षाल्यते चेतः ॥167॥

167. The inner self (or the mind which is the inner instru-

ment of perception), surely does not become pure without devotion to the lotus-feet of Lord Kṛṣṇa. The mind is cleansed by devotion as a garment by caustic (or detergent) water.

यद्वत्समलादर्शं सुचिरं भस्मादिना शुद्धे ।
प्रतिफलति वक्त्रमुच्चैः शुद्धे चित्ते तथा ज्ञानम् ॥168॥

168. As the face is reflected very well in a dirty mirror when it is purified for a longtime by ash and the like, so is the knowledge (of the Self) in the pure mind.

Note: The mind is covered by impurities in the form of desires. When they are removed, it reflects the light of the Self.

जानन्तु तत्र बीजं हरिभक्त्या ज्ञानिनो ये स्युः ।
मूर्त्तं चैवामूर्त्तं द्वे एव ब्रह्मणो रूपे ॥169॥
इत्युपनिषत्तयोर्वा द्वौ भक्तौ भगवदुपदिष्टौ ।
क्लेशादक्लेशाद्वा मुक्तिः स्यादेतयोर्मध्ये ॥170॥

169-70. Those who may be knowers (of the Self) through devotion to Hari can understand the cause for that. The Upaniṣad (says) thus: "There are just two forms of the Supreme Spirit (or Ultimate Reality), the embodied and also the non-embodied." The devotees of those two are also (of) two (kinds as) taught by the Divine Lord (in the Bhagavadgītā). Between these two, liberation can occur with difficulty or without difficulty.

Note: The reference here is to the Bṛhadāraṇyakopaniṣad. The Supreme Spirit has two forms, one with attributes and the other without attributes. Śrī Kṛṣṇa mentions in the Gītā that those who strive for God-realisation by the worship of or meditation on the unmanifest and attribute-

less Reality will find it more difficult to reach their goal than those who worship the Divine form with all auspicious attributes.

स्थूला सूक्ष्मा चेति द्वेषा हरिभक्तिरुद्दिष्टा ।
प्रारम्भे स्थूला स्यात्सूक्ष्मा तस्याः सकाशाच्च ॥171॥

171. Devotion to Hari is referred to in two ways thus: the gross and the subtle. In the beginning, it may be gross and from its presence, the subtle (devotion may arise).

स्वाश्रमधर्माचरणं कृष्णप्रतिभार्चनोत्सवो नित्यम् ।
विविधोपचारकरणैर्हरिदासैः सङ्गमः शश्वत् ॥172॥
कृष्णकथासंश्रवणे महोत्साहः सत्यवादश्च ।
परयुवतौ द्रविणे वा परापवादे पराङ्मुखता ॥173॥
ग्राम्यकथासूढेगः सुतीर्थगमनेषु तात्पर्यम् ।
यदुपतिकथावियोगे व्यर्थं गतमायुरिति चिन्ता ॥174॥
एवं कुर्वति भक्तिं कृष्णकथानुग्रहोत्पन्ना ।
समुदेति सूक्ष्मभक्तिर्यस्यां हरिरन्तराविशति ॥175॥

172-5. (The characteristics of gross devotion are): The performance of the duties relating to one's stage in life (i.e., student, house holder, forest-dweller or renunciant), celebration of the worship of the image of Kṛṣṇa every day by doing various kinds of (ritual) services, association with the devotees of Hari always, great inclination in hearing the stories of Kṛṣṇa, speaking the truth, turning the back upon (or avoiding) the young wife of another, the wealth (of another) or reviling others, distress on (hearing) vulgar talk, devotion to going on pilgrimage to holy places and

anxiety that life has gone in vain in the absence of talk on the Lord of the Yadu-race. While being engaged in devotion in this manner, there arises the subtle devotion born of the Grace of the stories of Kṛṣṇa, in which Hari enters within (the heart of the devotee).

Note: The devotional fervour which the author exhibits in the four concluding sections of this work would appear to be in sharp contrast with his relentless pursuit of Truth through rational enquiry, found in the earlier sections. Are the stories of the Purāṇa-s historical or mythical? How can one reconcile the exaggerated and mostly unbelievable exploits of Gods, kings and men found in the Purāṇa-s, with rational enquiry into Truth? These are the questions that trouble the seeker after Truth who studies the traditional scriptures of the Hindus. The Purāṇa-s are a combination of history, myth and spiritual symbol. To the faithful, following the path of devotion, they are history. To the sceptic, they are just myth. To the seeker after Truth, they are both history and spiritual symbol interwoven with myth to elucidate spiritual principles.

The following extract on the historicity of Kṛṣṇa from *Essays on the Gita* by Śrī Aurobindo, a great Yogi who lived in recent times, is relevant in this context:

... for the fundamental teaching of the Gītā... or for spiritual life generally... the Kṛṣṇa who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.... The historical Kṛṣṇa, no doubt, existed. We meet the name first in the Chāndogya Upaniṣad where all we can gather about him is that he was well-known in spiritual tradition as a knower of Brahman, so well-known indeed in his personality and the circumstances of his life that it was sufficient to refer to him by the name of his mother as Kṛṣṇa son of Devaki for all to understand who was meant. In the same Upaniṣad we find mention of

King Dhṛitarāṣṭra, son of Vicitravīrya, and since tradition associated the two together so closely that they are both of them leading personages in the action of the Mahābhārata, we may fairly conclude that they were actually contemporaries and that the epic is to a great extent dealing with historical characters and in the war of Kurukṣetra, with a historical occurrence imprinted firmly on the memory of the race. We know too that Kṛṣṇa and Arjuna were the object of religious worship in the pre-Christian centuries; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gītā may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion and works, and perhaps also that the human Kṛṣṇa was the founder, restorer or at least one of the early teachers of this school. The Gītā may well, in spite of its later form, represent the outcome in Indian thought of the teaching of Kṛṣṇa and the connection of that teaching with the historical Kṛṣṇa, with Arjuna and with the war of Kurukṣetra may be something more than a dramatic fiction. In the Mahābhārata, Kṛṣṇa is represented both as the historical character and the Avatār; his worship and Avatārhood must therefore have been well established by the time — apparently from the fifth to the first centuries B.C. — when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatār's early life in Vṛndāvana which, as developed by the Purāṇa-s into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the Harivaiśa an account of the life of Kṛṣṇa, very evidently full of legends which perhaps formed the basis of the Purāṇic accounts.

But all this, though of considerable historical importance, has none whatever for our present purpose. We are concerned only with the figure of the Divine Teacher as it is presented to us in the Gītā and with the Power for which it there stands in the spiritual illumination of the human being. The Gītā accepts the human Avatārhood; for the Lord speaks of the repeated, the constant manifestation of the Divine in humanity, when He the eternal Unborn assumes by His Māyā, by the power of the infinite Consciousness to

clothe itself apparently in finite forms, the conditions of becoming which we call birth. But it is not this upon which stress is laid, but on the transcendent, the cosmic and the internal Divine; it is on the Source of all things and the Master of all and on the Godhead secret in man. It is this internal divinity who is meant when the Gītā speaks of the doer of violent Asuric austerities troubling the God within or of the sin of those who despise the Divine lodged in the human body or of the same Godhead destroying our ignorance by the blazing lamp of knowledge. It is then the eternal Avatār, this God in man, the divine Consciousness always present in the human being who, manifested in a visible form, speaks to the human soul in the Gītā, illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes face to face with the painful mystery of the world. This is what the Indian religious consciousness seeks to make near to itself in whatever form, whether in the symbolic human image it enshrines in its temples or in the worship of its Avatār-s or in the devotion to the human Guru through whom the voice of the one world-Teacher makes itself heard. Through these, it strives to awaken to that inner voice, unveil that form of the Formless and stand face to face with that manifest divine Power, Love and Knowledge.

The above illuminating extract from Śrī Aurobindo's writings forms a fitting introduction to what follows in the rest of this work.

स्मृतिसत्पुराणवाक्यर्थाश्रुतायां हरेर्मूर्ती ।
मानसपूजाभ्यासो विजननिवासेऽपि तात्पर्यम् ॥176॥

176. (The characteristics of subtle devotion are): The practice of mental worship on the form of Hari (Kṛṣṇa) as learnt from the words of the Smṛti-s and the proper Purāṇa-s and

the intention to reside in a solitary place—

Note: Smṛti-s are codes of law or conduct in social and religious life compiled by sages on the basis of the Veda-s, adapted to particular times in the history of the Hindu society. Purāṇa-s, as pointed out earlier, are partly historical and partly mythical. They also expound spiritual truths through allegorical stories.

सत्यं समस्तजन्तुषु कृष्णस्यावस्थितेज्ञनम् ।
अद्वौहो भूतगणे ततस्तु भूतानुकम्पा स्यात् ॥177॥

177. The true knowledge of the abidance of Kṛṣṇa in all living beings, absence of malice towards the multitude of created beings and then there would be compassion for all creatures—

प्रमितयदृच्छालाभे सन्तुष्टिदरपुत्रादौ ।
ममताशून्यत्वमतो निरहङ्कारत्वमक्रोधः ॥178॥

178. Contentment on the accidental acquisition of (even) a little, the absence of the feeling of “mine” in wife, son and the like, absence of egotism, freedom from anger—

मृदुभाषिता प्रसादो निजनिन्दायां स्तुतौ समता ।
सुखदुःखशीतलोष्णद्वन्द्वसहिष्णुत्वमापदो न भयम् ॥179॥

179. Soft-speaking nature, clearness of mind, equanimity in censure or praise of oneself, ability to bear the pairs of opposites (such as) pleasure and pain, heat and cold, absence of fear from misfortune—

निद्राहारविहारेष्वनादरः सङ्कराहित्यम् ।
वचने चानवकाशः कृष्णस्मरणेन शाश्वती शान्तिः ॥180॥

180. Indifference towards sleep, food and play, being without the company of people, absence of occasion for speech, everlasting peace by the remembrance of Kṛṣṇa —

केनापि गीयमाने हरिगीते वेणुनादे वा ।
आनन्दाविभवो युगपत्स्यादधृष्टसात्त्वकोद्रेकः ॥181॥

181. The manifestation of bliss on the songs concerning Hari being sung by someone or in the sound of the flute; simultaneously, there may be an abundance of external indications of emotion such as (the hair on the body) bristling with joy.

तस्मिन्ननुभवति मनः प्रगृह्यमाणं परात्मसुखम् ।
स्थिरतां याते तस्मिन्याति मदोन्मत्तदन्तिदशाम् ॥182॥

182. The mind being held in that (state of bliss born out of the intense feeling of love) experiences the supreme delight of the Self. When that (state of the mind) becomes firm, it is reduced to the condition of an intoxicated elephant.

Note: Verses 181 and 182 describe the acme of subtle devotion. It leads to Mahābhāva Samādhi or total absorption of the mind through the intense feeling of love. On the dissolution of the mind, what remains is the Pure Consciousness-Bliss. The analogy of the intoxicated elephant suggests the difference between the absorption of the mind through subtle devotion and that through spiritual practices like concentration and meditation. In the former, there is a very

great expansion of the limited mental consciousness through God-love until it vanishes into the infinite awareness of the Self. In the latter, there is a progressive reduction of the field of mental consciousness to a point which is the object contemplated upon. This ultimately leads to the transcendence of the mind and its absorption in Pure Consciousness.

जन्तुषु भगवद्भावं भगवति भूतानि पश्यति क्रमशः ।
एतादृशी दशा चेत्तदैव हरिदासवर्यः स्यात् ॥183॥

183. (The devotee) perceives gradually, the nature of the Divine Lord in (all) living beings (and) all beings in the Divine Lord. If such a condition (or understanding) exists, only then he is the best among the servants (or devotees) of Hari.

17. ध्यानविधिप्रकरणम्

The Section on the Manner of Meditation

ग्रमुनातटनिकटस्थितवृन्दावनकानने महारम्ये ।
कल्पद्रुमतलभूमौ चरणं चरणोपरि स्थाप्य ॥184॥
तिष्ठन्तं घननीलं स्वतेजसा भासयन्तमिह विश्वम् ।
पीताम्बरपरिधानं चन्दनकर्पुरलिप्तसर्वाङ्गम् ॥185॥
आकर्णपूर्णनेत्रं कुण्डलयुगमण्डितश्ववणम् ।
मन्दस्मितमुखकमलं सुकौस्तुभोदारमणिहारम् ॥186॥

वलयाङ्गुलीयकाद्यानुज्ज्वलयन्तं स्वलङ्कारान् ।
 गलविलुलितवनमालं स्वतेजसाऽपास्तकलिकालम् ॥187॥
 गुञ्जारवालिकलितं गुञ्जापुञ्जान्विते शिरसि ।
 भुञ्जानं सह गोपैः कुञ्जान्तरवर्तिनं हर्ति स्मरत ॥188॥

184-8. Keep in mind Hari, blue as the cloud, illuminating the world here by his lustre, wearing yellow garments, his entire body anointed with sandal and camphor, his eyes drawn upto the ears, his ears adorned with a pair of ear-rings, his lotus-like face (blooming) with a gentle smile, wearing a necklace of jewels beautiful with the excellent Kaustubha gem, lighting up his beautiful ornaments such as bracelets and finger-rings (with his effulgence), wearing a garland of wood-flowers moving to and fro on his neck, the (sinful) dark age of Kali driven away by his lustre, having black bees making a humming sound on his head endowed with a bunch of flowers, staying inside a bower and eating together with cowherds, sitting on the ground placing (one) foot over (the other) foot, under a Kalpa tree in the very beautiful forest of Vṛndāvana situated near the bank of Yamunā river.

Note: In these beautiful verses, the charm of Kṛṣṇa is described in words, the elegance of which cannot, perhaps, be caught fully in the translation.

मन्दारपुष्पवासितमन्दानिलसेवितं परानन्दम् ।
 मन्दाकिनीयुतपदं नमत महानन्ददं महापुरुषम् ॥189॥

189. Bow to the Supreme Person (Kṛṣṇa), the giver of great bliss, (who himself is of the nature of) the highest Bliss,

who is served by the gentle breeze made fragrant by Mandāra flowers and whose feet are attended by the celestial river Gaṅgā.

सुरभीकृतदिग्बलयं सुरभिशतैरावृतं सदा परितः ।
सुरभीतिक्षणपणपरं सुरभीयं यादवं नमत ॥190॥

190. Bow to (Kṛṣṇa) the descendant of Yadu, who has made the surrounding region fragrant, who is surrounded on all sides by hundreds of cows, who is intent on destroying the fear of the gods and who is agreeable to the cows.

Note: The above verses contain allusions to the life of Kṛṣṇa in Gokula and Vṛndāvana where he spent his boyhood. Even the cows of Gokula were attracted by the charming boy and the sweet strains of music from his flute.

कन्दर्पकोटिसुभगं वाञ्छितफलदं दयार्णवं कृष्णम् ।
त्यक्त्वा कमन्यविषयं नेत्रयुगं द्रष्टुमुत्सहते ॥191॥

191. Having left Kṛṣṇa, who is possessed of the beauty of ten million cupids, who is the giver of desired fruits and who is an ocean of compassion, what other object do the pair of eyes attempt to see?

पुण्यतमामतिसरसां मनोभिरामां हरे: कथां त्यक्त्वा ।
श्रोतुं श्रवणद्वन्द्वं ग्राम्यं कथमादरं वहति ॥192॥

192. Having abandoned the story of Hari which is most sacred, extremely tasty and pleasing to the mind, how does the pair of ears exhibit eagerness to hear vulgar speech?

दौर्भाग्यमिन्द्रियाणां कृष्णे विषये हि शाश्वतिके ।
क्षणिकेषु पापकरणेष्वपि सज्जन्ते यदन्त्यविषयेषु ॥193॥

193. It is indeed the misfortune of the senses that they cling to other objects which are momentary and which even bring about sin, when there is Kṛṣṇa, the eternal object (or refuge).

18. सगुणनिर्गुणयोरैक्यप्रकरणम्

The Section on the Oneness of (God Considered as) Possessed of Attributes or Devoid of Attributes

श्रुतिभिर्महापुराणैः सगुणगुणातीतयोरैक्यम् ।
यत्प्रोक्तं गृहतया तदहं वक्ष्येऽतिविशदार्थम् ॥194॥

194. I shall describe very clearly that identity of God (or Ultimate Reality) with attributes and beyond attributes which is told in a concealed manner by the Veda-s and the great Purāṇa-s.

भूतेष्वन्तर्यामी ज्ञानमयः सच्चिदानन्दः ।
प्रकृतेः परः परात्मा यदुकुलतिलकः स एवायम् ॥195॥

195. This ornament of the Yadu-race, (Kṛṣṇa), is only that Supreme Self who is higher than Nature (consisting of the three Guṇa-s or energies), who is the inner controller within all beings, who is full of Knowledge and is Pure Existence-Consciousness-Bliss.

ननु सगुणो दृश्यतनुस्तथैकदेशाधिवासश्च ।
स कथं भवेत्परात्मा प्राकृतवद्रागरोषयुतः ॥196॥

196. (Objection): Does not God with attributes indeed have a visible body and also an abode in one place? How can he, endowed with passion and anger like an ordinary person, be the Supreme Self?

इतरे दृश्यपदार्था लक्ष्यन्तेऽनेन चक्षुषा सर्वे ।
भगवाननया दृष्ट्या न लक्ष्यते ज्ञानदृगम्यः ॥197॥

197. (Reply): All other visible objects are perceived by this eye. The Divine Lord is not perceived by this faculty of seeing. (He is) accessible to the eye of knowledge.

यद्विश्वरूपदर्शनसमये पार्थाय दत्तवान्भगवान् ।
दिव्यं चक्षुस्तस्माददृश्यता युज्यते नृहरौ ॥198॥

198. Since the Divine Lord gave Pārtha (or Arjuna) the divine eye at the time of showing (him) the universal form, invisibility is proper in Hari become man (i.e., Kṛṣṇa, the incarnation of the Divine Lord Viṣṇu).

Note: The reference is to the assumption by Śrī Kṛṣṇa of the universal form encompassing all that exists during his discourse on the battlefield of Kurukṣetra for the enlightenment of Arjuna. Before he assumed that form, he blessed Arjuna with the divine eye so that he could perceive what is invisible to the human eye.

साक्षाद्यथैकदेशे वर्तुलमुपलभ्यते रवेबिम्बम् ।
विश्वं प्रकाशयति तत्सर्वैः सर्वत्र दृश्यते युगपत् ॥199॥

यद्यपि साकारोऽयं तथैकदेशी विभाति यदुनाथः ।
सर्वगतः सर्वात्मा तथाप्ययं सञ्चिदानन्दः ॥200॥

199-200. As the disc of the sun is actually seen as a circle in one place (and) that illuminates the whole world (and) is seen simultaneously by all everywhere, so, this Lord of the Yadu-race (Kṛṣṇa), though he appears with form and occupying one place, is all-pervading, the Self of all, and Pure Being-Consciousness-Bliss.

Note: The Divine Lord is omnipresent, immanent in all beings and is of the nature of mere Being, Pure Awareness and Absolute Bliss.

एको भगवन् रेमे युगपद्गोपीष्वनेकासु ।
अथवा विदेहजनकश्रुतदेवभूदेवयोर्हर्त्युगपत् ॥201॥

201. The One Divine Lord sported with several cowherdesses simultaneously; or Hari (remained) at the same time (in the residences) of Janaka, (the king) of Videha and Śrūtadeva, the Brāhmaṇa.

Note: This and many other verses in the remaining portions of this work contain references to the incidents in Śrī Kṛṣṇa's life as portrayed in the Bhāgavata and other Purāṇa-s. They illustrate the symbolic significance of the narratives contained in the Purāṇa-s, without detracting from their value as the holy life-history of this incarnation of God.

अथवा कृष्णाकारां स्वचमूँ दुर्योधनोऽपश्यत् ।
तस्माद्व्यापक आत्मा भगवान्हरिरीश्वरः कृष्णः ॥202॥

202. Or, Duryodhana saw his army bearing the form of Kṛṣṇa. Therefore, Kṛṣṇa, the Divine Lord Hari, the supreme ruler, is the (all)-pervading Self.

वक्षसि यदा जघान श्रीवत्सः श्रीपतेः स किं द्वेष्यः ।
भक्तानामसुराणामन्येषां वा फलं सदृशम् ॥203॥

203. When Śrīvatsa struck (Hari) on the chest, did he become an enemy of the Lord of Lakṣmī? The fruit (accruing) to devotees, demons and others is alike.

Note: The Supreme Self is the Eternal Witness and is beyond causation.

तस्मान्न कोऽपि शत्रुर्नो मित्रं नाप्युदासीनः ।
नृहरिः सन्मार्गस्थः सफलः शाखीव यदुनाथः ॥204॥

204. Therefore, anybody is neither an enemy, nor a friend, nor even a stranger (to the Divine Lord). Hari become man, the Lord of the Yadu-race, is like a tree bearing fruit standing on a good road.

Note: Such a tree gives its shade and fruits to all the travellers without differentiation. So is the Lord. Whoever seeks him, he obtains his gifts. Sanmārga (a good road) also means a virtuous way of life.

लोहशलाकानिवहैः स्पर्शाश्मनि भिद्यमानेऽपि ।
स्वर्णत्वमेति लौहं द्वेषादपि विद्विषां तथा प्राप्तिः ॥205॥

205. Even when the touchstone is being broken by multitudes of iron rods, the iron is reduced to the state of gold;

so is the attainment (of God) by his enemies, even on account of hate.

Note: The mythical touchstone is said to convert all metals, coming into contact with it, into gold. Even if an iron rod is used to break it, it will turn into gold. Similarly, even the enemies of God, attained union with him through the fixation of their minds on him, on account of enmity.

नन्वात्मनः सकाशादुत्पन्ना जीवसन्ततिश्चेयम् ।
जगतः प्रियतर आत्मा तत्प्रकृते नैव सम्भवति ॥206॥

206. (Objection): Is not this succession of living beings indeed born from the presence of the Self? And, the Self is dearer than the world. That does not at all happen in the subject in hand.

Note: The objector holds that all living beings were not born of Kṛṣṇa and he is neither the supreme object of love for everybody.

वत्साहरणावसरे पृथग्वयोरूपवासनाभूषान् ।
हरिरजमोहं कर्तुं सवत्सगोपान्विनिर्ममे स्वस्मात् ॥207॥

207. (Reply): On the occasion of the removing of the calves (by Brahmā, the Creator-God), Hari, to cause the delusion of Brahmā, brought into existence from himself, cowherds along with calves having different ages, appearances, inclinations and ornaments.

अग्नेयथा स्फुलिङ्गाः क्षुद्रास्तु व्युच्चरन्तीति ।
श्रुत्यर्थं दर्शयितुं स्वतनोरतनोत्स जीवसन्दोहम् ॥208॥

208. He (Kṛṣṇa, the Supreme Self) produced a multitude of living beings from his own body to demonstrate the import of the Śruti (or the Upaniṣad) (reading) as follows: "As tiny sparks issue forth from fire —".

Note: The Mundaka Upaniṣad says: "As sparks having the same nature are produced by thousands from well-kindled fire, so are born manifold beings from the Imperishable (Reality)".

यमुनातीरनिकुञ्जे कदाचिदपि वत्सकांश्च चारयति ।
 कृष्णे तथाऽर्ज्यगोपेषु च वरगोष्ठेषु चारयत्स्वारात् ॥209॥
 वत्सं निरीक्ष्य द्वारादगावः स्नेहेन सम्भ्रान्ताः ।
 तदभिमुखं धावन्त्यः प्रययुर्गोपैश्च दुर्वाराः ॥210॥
 प्रस्त्रवभरेण भूयः स्तुतस्तनाः प्राप्य पूर्ववद्वत्सान् ।
 पृथुरसनया लिहत्यस्तर्णकवत्योऽप्यपाययन्त्रमुदा ॥211॥
 गोपा अपि निजबालाञ्जगृहूर्मूर्धनिमाद्राय ।
 इत्थमलौकिकलाभस्तेषां तत्र क्षणं ववृद्धे ॥212॥

209-12. And, at one time, when Kṛṣṇa was conducting the calves (to graze) in a place overgrown with foliage on the bank of the Yamuna river and, in like manner, when the respectable (elder) cowherds were conducting the cows for grazing in excellent grazing fields at a distance, the cows, having seen (each its own) calf from afar, set out running towards them, flurried by affection and difficult to be checked by the cowherds. With their udders flowing often with excess of milk (and) having reached the calves as before, they fed (them with milk) with extreme joy, licking (them) with (their) large tongue, though possessing (other) calves (born after them). The cowherds also caught hold of their children,

kissing their foreheads. Thus, there grew for a moment, an unearthly enjoyment for them in that place.

गोपा वत्साभ्यान्ये पूर्वं कृष्णात्मका ह्यभवन् ।
तेनात्मनः प्रियत्वं दर्शितमेतेषु कृष्णेन ॥213॥

213. The cowherds and the calves who were different formerly, indeed became of the nature of Kṛṣṇa (at that time). By that (incident), the dearness of the Self was shown by Kṛṣṇa in these (objects).

Note: In lieu of the cowherd-boys and the calves removed and hidden by Brahmā, Kṛṣṇa had brought forth from his own person, identical calves and cowherds who, consequently, partook of the very nature of Kṛṣṇa. This explains the extreme love for them which was generated in their parents. The Self, verily, is the most beloved of every person.

प्रेयः पुत्राद्वित्तात्प्रेयोऽन्यस्माच्च सर्वस्मात् ।
अन्तरतरं यदात्मेत्युपनिषदः सत्यताऽभिहिता ॥214॥

214. "That which is dearer than the son, dearer than wealth and more intimate (or dearer) than all other things, is the Self." Thus is declared the Truth of the Upaniṣad.

Note: The quotation is from the Bṛhadāraṇyaka Upaniṣad. The above incident in the life of Kṛṣṇa illustrates this truth.

ननूच्चावचभूतेष्वात्मा सम एव वर्ततेऽथ हरिः ।
दुर्योधनेऽजुने वा तरतमभावं कथं नु गतवान्सः ॥215॥

215. (Objection): Does not the Self indeed exist quite equally in beings, high and low? Then, how possibly, did that Kṛṣṇa fall into the feeling of difference in Arjuna and Duryodhana?

Note: Kṛṣṇa actually did not join either of the warring families, Pāṇḍava-s and Kaurava-s, in the Mahābhārata war. He only acted as the charioteer of Arjuna and did not fight. But he espoused the cause of Arjuna in earlier negotiations, since it was a just cause.

बधिरान्धपङ्गुमूकाः दीर्घाः खर्वाः सरूपाश्च ।
सर्वे विधिना दृष्टाः सवत्सगोपाश्चतुर्भुजास्तेन ॥२१६॥

216. (Reply): The deaf, the blind, the lame, the dumb, the tall, the short and the beautiful; all such cowherds with the calves were seen by that Brahmā as (Viṣṇu) having four arms.

Note: If any person had observed a difference in the conduct of Kṛṣṇa towards different people, it was only apparent. He was ever equal to everybody. The Divine Law or Universal Order is fulfilled through the medium of diverse instruments like Arjuna or Duryodhana, the Lord being the impartial witness. This is confirmed by the vision of Brahmā who saw all the cowherds and calves in the form of Viṣṇu whose incarnation Kṛṣṇa was.

भूतसमत्वं नृहरेः समो हि मशकेन नागेन ।
लोकैस्समस्त्रभिर्वेत्युपनिषदा भाषितं साक्षात् ॥२१७॥

217. The equality of Hari, become man, in all beings is directly declared by the Upaniṣad thus: "He is indeed iden-

tical (in essence) with the mosquito and the elephant and also identical with the three worlds."

Note: The quotation is from the Brhadāraṇyaka Upaniṣad (1-3-22). The formless and all-pervasive Spirit exists equally in all beings.

आत्मा तावदभोक्ता तथैव ननु वासुदेवश्चेत् ।
नानाकैतवयत्नैः पररमणीभिः कथं रमते ॥218॥

218. (Objection): As for the Self, is it not indeed a non-enjoyer? If Vāsudeva (Kṛṣṇa) is just so, how does he sport with the wives of others, through various deceitful endeavours?

सुन्दरमभिनवरूपं कृष्णं दृष्ट्वा विमोहिता गोप्यः ।
तमभिलषन्त्यो मनसा कामाद्विरहव्यथां प्रापुः ॥219॥

219. (Reply): The cowherdesses, having seen Kṛṣṇa who was lovely and had a very fresh (or youthful) appearance, were infatuated. Longing for him with their heart, they suffered the agony of separation on account of love.

गच्छन्त्यस्तिष्ठन्त्यो गृहकृत्यपराश्र भुञ्जानाः ।
कृष्णं विनाऽन्यविषयं समक्षमपि जातु नाविन्दन् ॥220॥

220. Moving, standing, eating and wholly engaged in the duties of the house, they did not at all experience (any) other object except Kṛṣṇa, though before the eyes.

दुःसहविरहभ्रान्त्या स्वपतीन्ददृशुस्तरूपरांश्च पशून् ।
हरिरयमिति सुप्रीताः सरभसमालिङ्गयाच्चक्रः ॥221॥

221. On account of the delusion caused by the unbearable feeling of love in separation, they saw their own husbands, trees, men and animals thus: "This is Hari." And, being much delighted, they embraced them hurriedly.

काऽपि च कृष्णायन्ती कस्याश्रित्पूतनायन्त्याः ।
अपिवत्स्तनमिति साक्षाद्वचासो नारायणः प्राह ॥222॥

222. "A certain cowherdess, acting like Kṛṣṇa drank from the breast of someone acting as Pūtanā;" thus says Vyāsa who is Nārāyaṇa incarnate.

Note: This incident is narrated by the great Vyāsa, who is considered to be an incarnation of Lord Nārāyaṇa, in his famous Bhāgavata. The love-intoxicated cowherdesses not only saw Kṛṣṇa everywhere but behaved as if they were Kṛṣṇa, enacting the wonderful incidents in his life.

तस्मान्निजनिजदयितान्कृष्णाकारान्नजस्त्रियो वीक्ष्य ।
स्वपरनृपतिपत्नीनामन्तर्यामी हरिः साक्षात् ॥223॥

223. Therefore, the women of Vraja (the place where the cowherdesses lived), beholding their own respective husbands in the form of Kṛṣṇa (embraced them). It is Hari who is actually the internal controller of themselves, others and the wives of kings.

Note: The author presents an interpretation of the much misunderstood account of the love of the cowherdesses for Kṛṣṇa.

परमार्थतो विचारे गुडतन्मधुरत्वदृष्टान्तात् ।
नश्वरमपि नरदेहं परमात्माकारतां याति ॥224॥

कि पुनरनन्तशक्तेलीलावपुरीश्वरस्येह ।
कर्माण्यलौकिकानि स्वमायया विदधतो नृहरे ॥२२५॥

224-5. On reflection from (the point of view of) the highest Truth, the human body, though perishable, attains to the state of identity with the Supreme Self, (as deduced) from the example of jaggery and its sweetness. How much more would it apply to the sportive body of Hari, become man, who is the Divine Lord having infinite powers, performing unearthly (or unusual) actions here (in this world) through His Māyā (or Divine illusive Power)?

Note: As jaggery and its sweetness cannot be separated, so the body of the Supreme Spirit is identical with it. Certainly, the body of Kṛṣṇa assumed by the Divine Lord Viṣṇu sportively out of his infinite powers, is not different from the Transcendent Reality. His unearthly deeds were part of this Divine Play and had a Divine Purpose.

मृद्धक्षणेन कुपितां विकसितवदनां स्वमातरं वर्त्तते ।
विश्वमदर्शयदखिलं कि पुनरथं विश्वरूपोऽसौ ॥२२६॥

226. He showed the entire universe in his mouth, to his mother who was angry due to his eating clay (and subsequently had) her mouth fully opened (by surprise). Then, what more (is needed to prove that) He is of the form of the whole universe?

Note: Here is another incident which happened during the boyhood of Kṛṣṇa. When questioned by his mother on his having eaten clay while playing, he opened his mouth wide to disprove it. His mother was wonder-struck when she saw the whole universe with all its beings within Kṛṣṇa's mouth. The Supreme Spirit is all-pervasive. All this is indeed the Supreme Spirit.

19. आनुग्रहिकप्रकरणम्

The Section on Divine Grace

विषविषमस्तनयुगलं पायथितुं पूतना गृहं प्राप्ता ।
तस्याः पृथुभाग्याया आसीत्कृष्णार्पणो देहः ॥227॥

227. (The demoness) Pūtanā arrived at the house (of Kṛṣṇa) to make him drink (milk) from her pair of breasts, dangerous with poison. The body of that greatly fortunate one became an offering to Kṛṣṇa.

Note: This and the following verses describe the events in Kṛṣṇa's life when his unbounded Grace liberated even persons who tried to kill him, who hated him or who were underserving of his Grace. The demoness Pūtanā, sent by Kamsa who wanted to kill Kṛṣṇa, took the form of a gentle lady, came to the house where the child Kṛṣṇa was living and suckled him with her poisonous breasts. But Kṛṣṇa sucked her very life and the fortunate lady became liberated and united with Kṛṣṇa, the Supreme Spirit.

अनयत्पृथुतरशकटं निजनिकटं वा कृतापराधमपि ।
कण्ठाश्लेषविशेषादवधीद्वाल्येऽसुरं कृष्णः ॥228॥

228. In his childhood, Kṛṣṇa took (the demon in the form of) a very large cart, close to him (by killing and liberating him), though he had committed offence. He killed the demon (Trṇāvarta) by the excellent embracing of his neck.

यमलार्जुनौ तरु उन्मूल्योलूखलगतश्चिरं खिन्नौ ।
रिङ्गन्नं भूमौ स्वमालयं प्रापयन्नहरिः ॥229॥

229. Hari, become man, tied to a wooden mortar (by his mother to prevent him from doing mischief), crawling on the floor of the courtyard and uprooting the pair of Arjuna trees which were afflicted for a long time (being two demigods become trees by a curse), took them to his own abode; (i. e., the two became liberated).

नित्यं त्रिदशद्वेषी येन च मृत्योर्वशीकृतः केशी ।
काकः कोऽपि वराको बकोऽप्यशोकं गतो लोकम् ॥230॥

230. It is He by whom Kesi, the demon, ever hostile towards the gods, was brought under the control of Death; (and so) a certain (demon in the form of a) crow. Also, (a demon in the form of) a crane went to the world free from sorrow.

गोगोपीगोपानां निकरमहिं पीडयन्तमतिवेगात् ।
अनधमधासुरमकरोत्पृथुतरमुरगेश्वरं भगवान् ॥231॥

231. The Divine Lord made sinless, the demon Agha (literally, "sin"), in the form of a very large serpent who was the king of snakes, harassing with great impetuosity the multitude of cows, cowherdesses and cowherds, (by killing him).

पीत्वाऽरप्यहुताशनमसह्यतत्तेजसो हेतोः ।
दग्धान्मुग्धानखिलाञ्जुगोप गोपान्कृपासिन्धुः ॥232॥

232. (Krṣṇa), the ocean of compassion, drinking the forest fire, protected the entire (community of) innocent cowherds, who were burnt on account of the unbearable heat of that (fire).

पातुं गोकुलमाकुलमशनितटिद्वर्षणैः कृष्णः ।
असहाय एकहस्ते गोवर्धनमुद्धारोच्चैः ॥२३३॥

233. Kṛṣṇa held (the mountain) Govardhana aloft on one hand without help, to protect Gokula, (the village where the cowherds lived with their herds of kine), afflicted by thunder, lightning and rain.

वासोलोभाकलितं धावद्रजकं शिलातले हृत्वा ।
विस्मृत्य तदपराधं विकुण्ठवासोऽपितस्तस्मै ॥२३४॥

234. Having killed a clothes-cleaning washerman, who was seized by greed for garments, on a rocky ground and forgetting his offence, dwelling in the heaven of Viṣṇu was given to him.

त्रेधा वक्रशरीरामतिलम्बोष्ठीं स्खलद्वपुर्वचनाम् ।
स्वचन्दनपरितोषात्कुञ्जामृज्वाननामकरोत् ॥२३५॥

235. Kṛṣṇa made a hump-backed woman, with her body bent in three ways, her lips hanging down very much and her body and speech shaking, into one with a straight face, on account of (his) complete satisfaction with the garland and sandal (offered by her).

निहतः पपात हरिणा हरिचरणाग्रेण कुवलयापीडः ।
तुञ्जोन्मत्तमतञ्जः पतञ्जवदीपकस्याग्रे ॥२३६॥

236. Kuvalayāpīḍa, the tall and furious elephant, fell down slain by Hari with the tip of his reddish-brown foot, like a moth before a lamp.

युद्धमिषात्सह रङ्गे श्रीरङ्गेणाङ्गसङ्गमं प्राप्य ।
मुष्टिकचाणूराख्यौ ययतुर्निःश्रेयसं सपदि ॥237॥

237. Having obtained bodily contact with Śrīraṅga (or Kṛṣṇa) on the wrestling arena under the pretext of a fight, the two (wrestlers) named Muṣṭika and Cāṇūra went immediately to the state of final beatitude (having been killed by Kṛṣṇa).

देहकृतादपराधाद्वैकुण्ठोत्कण्ठितान्तरात्मानम् ।
यदुवरकुलावतंसः कंसं विच्छवंसयामास ॥238॥

238. (Kṛṣṇa), the ornament of the excellent Yadu-race, destroyed Kamsa, whose inner heart was longing for (or anxious about) Vaikuṇṭha (or Kṛṣṇa), on account of the offence committed by his body.

Note: Kamsa, having been told that his life would come to an end at the hands of the eighth child of his sister Devakī (Kṛṣṇa's mother) was obsessed by the thought of Kṛṣṇa at all times. He tried to kill Kṛṣṇa by various means and had committed various crimes including infanticide. Though he was killed by Kṛṣṇa, he was liberated on account of his constant remembrance of Kṛṣṇa through fear.

हरिसन्दर्शनयोगात्पृथुरणतीर्थे निमज्जते तस्मै ।
भगवान्नु प्रादाद्यः सद्यश्रैद्याय सायुज्यम् ॥239॥

239. It is the Divine Lord indeed who gave liberation, by absorption into Himself, immediately to that Śiśupāla, the king of Cedi, dipping into the holy waters of a great fight as a consequence of his meeting with Hari.

Note: Śiśupāla attained liberation on account of the constant fixation of his mind on Kṛṣṇa due to hate until he was killed by Kṛṣṇa.

मीनादिभिरवतारैन्हताः सुरविद्विषो बहवः ।
नीतास्ते निजरूपं तत्र च मोक्षस्य का वार्ता ॥240॥

240. Many enemies of the gods were killed by the incarnations (of God Viṣṇu) such as the fish. They (the enemies) were conducted to the Lord's own natural state. And, what tidings (are needed) about liberation in that case?

Note: In the Purāṇa-s, ten chief incarnations of Viṣṇu are mentioned, the first of which is in the form of a Fish.

ये यदुनन्दननिहतास्ते तु न भूयः पुनर्भवं प्रापुः ।
तस्मादवताराणामन्तर्यामी प्रवर्तकः कृष्णः ॥241॥

241. As regards those who were killed by (Kṛṣṇa), the delight of the Yadu-race, they did not again suffer rebirth. Therefore, Kṛṣṇa is the originator and inner controller of Divine incarnations.

Note: Here, Kṛṣṇa is identified with the Supreme Self who resides within all beings and controls their actions. It is He who incarnates on earth to uphold the moral and spiritual Law.

ब्रह्माण्डानि बहूनि पञ्चजभवान्प्रत्यण्डमत्यद्भुतान्
गोपान्वत्सयुतानदर्शयदजं विष्णूनशेषांश्च यः ।
शम्भुर्यच्चरणोदकं स्वशिरसा धते च मूर्तित्रयात्
कृष्णो वै पृथगस्ति कोऽप्यविकृतः सञ्चिन्मयो नीलिमा ॥242॥

242. He who showed Brahmā, the unborn, numerous universe-systems and in every such universe, extremely wonderful Creator-gods (or lotus-born Brahmā-s), cowherds accompanied by calves and all protector-gods (or Viṣṇu-s), and the water emanating from whose feet, Śambhu (or Lord Śiva) bears on his head, (that) Kṛṣṇa is indeed distinct from the three-fold form of Godhead (Brahmā, Viṣṇu and Śiva), some indescribable unmodified blueness consisting of Pure Being-Consciousness.

Note: In this verse, the author displays his devotion to Kṛṣṇa as well as his uncompromising stand on the Unity of Godhead. Kṛṣṇa is seen by him as the Transcendent Reality surpassing the Divine Trinity-Brahmā, the Creator-god, Viṣṇu, the Protector-god and Śiva, the Destroyer-god — though the Purāna-s hold that he is the full incarnation of Viṣṇu. When Brahmā removed the cowherds and the calves and concealed them in a cave without the knowledge of Kṛṣṇa, the latter showed him innumerable universe-systems, each with its own Trinity and cowherds and calves.

The celestial Gangā river is considered as emanating from the feet of Viṣṇu (regarded as Kṛṣṇa) and, which it was brought to earth, Śiva is stated to have borne it on his head to reduce its force. The idea conveyed by the verse is that Kṛṣṇa is, in reality, the Transcendent Existence-Consciousness-Bliss and is the very soul and basis of all universes, gods and beings.

कृपापात्रं यस्य त्रिपुररिपुरम्भोजवसतिः
 सुता जह्नोः पूता चरणनखनिर्णजनजलम् ।
 प्रदानं वा यस्य त्रिभुवनपतित्वं विभुरपि
 निदानं सोऽस्माकं जयति कुलदेवो यदुपतिः ॥२४३॥

243. To whom, (Śiva) the enemy of the (demons inhabiting their) three cities, and (Brahmā) having the lotus as his dwelling are worthy of compassion, and the pure Gaṅgā river is the water washing the nails of his feet, whose gift is the lordship of the three worlds and who, though all-pervading, is the primary cause (of this universe), that Lord of the Yadu-race, the guardian-deity of our family, shines supreme.

मायाहस्तेऽर्पयित्वा भरणकृतिकृते मोहमूलोद्भवं मां
 मातः कृष्णाभिधाने चिरसमयमुदासीनभावं गताऽसि ।
 कारुण्यैकाधिवासे सकृदपि वदनं नेक्षसे त्वं मदीयं
 तत्सर्वज्ञे न कर्तुं प्रभवति भवती कि नु मूलस्य शान्तिम् ॥244॥

244. O Mother, bearing the name Kṛṣṇa! Having consigned me, produced from the source which is Ignorance, to the hand of Māyā, the illusive Power, for the work of maintaining (me), you have fallen into the state of indifference for a long time. Supreme Abode of Compassion! You do not look at my face even once. Then, All-knowing One! Are you indeed unable to bring about the removal of the root-cause (of birth, which is Ignorance)?

Note: The author regards Kṛṣṇa as his mother and addresses her in moving words. It is spiritual Ignorance or Avidyā which is the cause of individualisation of Pure Consciousness and its embodiment. The Divine Illusive Power or Māyā which is of the nature of the three Guna-s (the qualities or energies of Nature) perpetuates this delusion born out of Ignorance. The Grace of the Divine is the force that can remove this Ignorance and make the individual soul realise its true nature as undivided Being-Consciousness-Bliss, non-different from the One Divine Lord or the Supreme Self.

उदासीनः स्तब्धः सततमगुणः सङ्गरहितो
 भवांस्तातः काऽतः परमिह भवेज्जीवनगतिः ।
 अकस्मादस्माकं यदि न कुश्टे स्नेहमय तद्-
 वसस्व स्वीयान्तविमलजठेऽस्मिन्युनरपि ॥245॥

245. (I am) apathetic, always obstinate, devoid of good qualities and without (good) company. If you, (our) father, do not love us without cause, what refuge in life can there be here (in this world) (for us) hereafter? Now, therefore, dwell again in this (my heart), which is within your own stainless interior.

Note: The author addresses Kṛṣṇa as his father in this verse: "Though my heart is destitute of good qualities, it is within you, the stainless all-pervading Self which holds within itself the entire creation. Deign to dwell within my heart as its guiding spirit so that it might ever seek you, my affectionate father."

The above verse also admits of the following meaning: "You, my father, are indifferent, immovable, always destitute of attributes and without attachment. If you do not love us without cause (or all of a sudden), what refuge in life can there be here (in this world) (for us) hereafter? Now, therefore, dwell again in this stainless interior within my own (self)."

लोकाधीशे त्वयीशे किमिति भवभवा वेदना स्वाक्षितानां
 सङ्क्लोचः पङ्क्लजानां किमिह समुदिते मण्डले चण्डरश्मेः ।
 भोगः पूर्वांजितानां भवति भूवि नृणां कर्मणां चेदवश्यं
 तन्मे दृष्टैर्नृपुष्टैर्नु दनुजनृपैर्घजितं निर्जितं ते ॥246॥

246. When you, the Lord, are the ruler of the world, why indeed is there agony arising from worldly existence to those who are thoroughly dependent on you? Why (should there be) the closing of lotuses here, when the orb of the Sun has risen? If the experience of the Karman-s (or the consequences of actions) acquired formerly, happens inevitably to men in this world, that (dispensation) of yours has been strongly vanquished by the demon-kings known by me, who were thriving as men.

Note: The dispensation that one has to experience the consequences of past actions has failed, according to the author, in the case of demon-kings whose past actions were most detestable and sinful. Because, the saving Grace of the Divine Lord has liberated even such sinful demons.

नित्यानन्दसुधानिधेरधिगतः सन्नीलमेघः सता-
मौत्कण्ठप्रबलप्रभञ्जनभरैराकर्षितो वर्षति ।
विज्ञानामृतमद्भुतं निजवचोधारभिरारादिदं
चेतश्चातक चेन्न वाञ्छसि तृष्णाक्रान्तोऽपि सुप्तोऽसि किम् ॥247॥

247. The dark-blue cloud of Pure Existence obtained from the nectar-ocean of Eternal Bliss, carried along by an excess of strong winds in the form of the intense longing of the virtuous, rains (or pours down) directly this wonderful nectar of (Self-) knowledge by the showers of its own words. O mind, the Cātaka Bird! If you do not long (for this) though overcome by thirst, are you asleep?

Note: The author addresses his mind as the Cātaka bird which is supposed to live only on rain-drops. The dark-blue Kṛṣṇa who is Pure Existence-Consciousness is likened to the cloud which is formed out of the waters of the eternal

ocean of Ultimate Reality. This cloud, is moved by the winds in the form of the ardent desire of the virtuous for Self-knowledge. The cloud does pour down the nectar-rain of Self-knowledge in the form of Divine discourses revealed to humans through works such as the Bhagavadgītā. The mind, though thirsty for such knowledge, does not partake of it. The author asks his mind-bird whether it is asleep.

चेतश्चलतां विहाय पुरतः सन्धाय कोटिद्वयं
 तत्रैकत्र निधेहि सर्वविषयानन्यत्र च श्रीपतिम् ।
 विश्वान्तिर्हितमप्यहो क्व नु तयोर्मध्ये तदालोच्यतां
 युक्त्या वाऽनुभवेन यत्र परमानन्दश्च तत्सेव्यताम् ॥248॥

248. O Mind! Having given up fickleness and putting together two alternatives, place there all objects of sense on one side and the Lord of Lakṣmī on the other. Where indeed are repose and well-being between the two? Let that be pondered over. Where there is supreme bliss (as determined) by reasoning or by direct experience, let that be pursued.

Note: When all the objects of the world are placed on one side of a pair of scales and the Divine Lord on the other, it will be found that the latter is weightier. One's own reasoning or direct experience represents the scales. This will prove which of the two is weightier, i.e., capable of bestowing supreme happiness upon the individual.

पुत्रान्यौत्रमय स्त्रियोऽन्ययुवतीर्वित्तान्यथोऽन्यद्वनं
 भोज्यादिष्वपि तारतम्यवशतो नालं समुत्कण्ठया ।
 नैतादृग्यदुनाथके समुदिते चेतस्यनन्ते विभौ
 सान्द्रानन्दसुधारणवे विहरति स्वैरं यतो निर्भयम् ॥249॥

249. It is not enough (to seek happiness) by longing for sons, grandson, wives and other young women, properties and other wealth and even (the best) among eatables and the like on account of differences (or gradations) (in their enjoyment). It is not so when the Lord of the Yadu-race, the inexhaustible, all-pervading, ambrosial ocean of intense bliss, is risen in the heart and playing of his own accord, in consequence of which (one becomes) fearless.

काम्योपासनयार्थयन्त्यनुदिनं किञ्चित्कलं स्वेष्टिं
 किञ्चित्स्वर्गमथापवर्गमपरैर्योगादियज्ञादिभिः ।
 अस्माकं यदुनन्दनाङ्गिर्युगलध्यानावधानार्थिनां
 कि लोकेन दमेन कि नृपतिना स्वर्गापवर्गेश्च किम् ॥250॥

250. (Some people) strive to obtain day after day, a little reward desired by themselves by means of worship performed for particular objects. (Some desire) through other (means) like Yoga and religious sacrifices, some heaven or final beatitude. Of what avail is the world, of what use is self-restraint and of what value are the ruler of men, heaven or liberation, to us seeking to obtain attentiveness in meditation on the pair of feet of (Kṛṣṇa), the Joy of the Yadu-race?

Note: Here, the author considers all objects including final liberation as insignificant to those engaged in constant meditation on the feet of Kṛṣṇa out of Supreme Love. This indeed is the attitude of the supreme devotee of the Lord.

आश्रितमात्रं पुरुषं स्वाभिमुखं कर्षति श्रीशः ।
 लोहमपि चुम्बकाश्मा सम्मुखमात्रं जडं यद्वत् ॥251॥

251. The Lord of Lakṣmī draws towards himself, the man merely resorting to him just as the (magnetic) loadstone

(attracts) even the dull (or motionless) iron merely facing it.

Note: The saving Grace of the Divine Lord is like the attracting power of a magnet. Just as the magnet draws to itself a dull piece of iron in the vicinity, the Lord draws to Himself even a dull-witted or apathetic person who seeks him unwittingly.

अयमुत्तमोऽयमधमो जात्या रूपेण सम्पदा वयसा ।
श्लाघ्योऽश्लाघ्यो वेत्थं न वेत्ति भगवाननुग्रहावसरे ॥252॥

252. At the time of (bestowing His) Grace, the Divine Lord does not consider thus: "This One is foremost by birth, appearance, wealth and age; this one is the lowest; (this one) is praiseworthy; and (this one) is not praiseworthy."

Note: The Divine Grace does not differentiate between the physical and mental qualifications of the different recipients.

अन्तःस्थभावभोक्ता ततोऽन्तरात्मा महामेघः ।
खदिरश्चम्पक इति वा प्रवर्षणे किं विचारयति ॥253॥

253. Therefore, (Kṛṣṇa) the inner Self (of all) is the enjoyer (or lover) of the sincerity (or devotion) existing within (the devotee). Does a great cloud, when raining, consider whether it is a Khadira (a tree of little use) or a Campaka (a tree bearing fragrant flowers) (that benefits thereby)?

Note: Kṛṣṇa, the Divine Lord who has the colour of the rain-bearing cloud, pours down His Grace on all. What matters is the intensity of the inner feeling of Love for the Divine. The cloud may pour down rain only at places where favourable atmospheric conditions exist. But it nourishes all vegetation beneath without distinction.

यद्यपि सर्वत्र समो यद्यपि नृहरिस्तथाप्येते ।
भक्ताः परमानन्दे रमन्ति सदयावलोकेन ॥254॥

254. Though Hari, become man, is everywhere, though (he is) equal (to everyone), even so, these devotees sport in Supreme Bliss by the compassionate look (of Kṛṣṇa).

Note: Only those selfless devotees, for whom nothing other than the Love of the Divine Lord matters, experience the Bliss born out of the Divine Grace.

सुतरामनन्यशरणाः क्षीराद्याहारमन्तरा यद्वत् ।
केवलया स्नेहदृशा कच्छपतनयाः प्रजीवन्ति ॥255॥

255. In what manner do the offsprings of the tortoise, which are very much without other protection, live by the mere affectionate look (of the mother) without nourishment like milk, (so do the devotees, by the compassionate look of the Divine Lord).

Note: The mythical conception of the offsprings of the tortoise growing merely by the loving glance of the mother, is used by the author to illustrate the absolute dependence on and protection by the Divine Lord of those who have completely surrendered themselves to Him.

यद्यपि गगनं शून्यं तथाऽपि जलदामृतांशुरूपेण ।
चातकचकोरनाम्नोर्दृढभावात्पूरयत्याशाम् ॥256॥

256. Even though the sky is empty, it fulfils the desire of (the birds) called Cātaka and Cakora in the form of the cloud giving water and the moon with nectar-like beams, on account of (their) firm thought (or feeling).

Note: The mythical Cātaka bird lives only on rain-drops. Its determination and constant contemplation earn for it the life-giving rain from the clouds. So also, the mythical Cakora bird (said to thrive on moon-beams) remains in eager expectation of the moon-beams and is rewarded by the appearance of the moon.

तद्वद्वजतां पुंसां दृग्वाङ्मनसामगोचरोऽपि हरिः ।
कृपया फलत्यकस्मात्सत्यानन्दामृतेन विपुलेन ॥२५७॥

257. Like that, Hari, though imperceptible to the sight, speech and mind of men resorting to him, fructifies all of a sudden through the abundant nectar of Real Bliss, due to compassion.

Note: This concluding verse brings out the Glory of the Divine Grace. The selfless devotee who has totally surrendered to the Divine is sure to be rewarded by the dawn of the Divine Consciousness in his heart which makes him Blissful and Immortal.

इति श्रीमच्छङ्करभगवत्पादैविरचितः प्रबोधसुधाकरः ॥

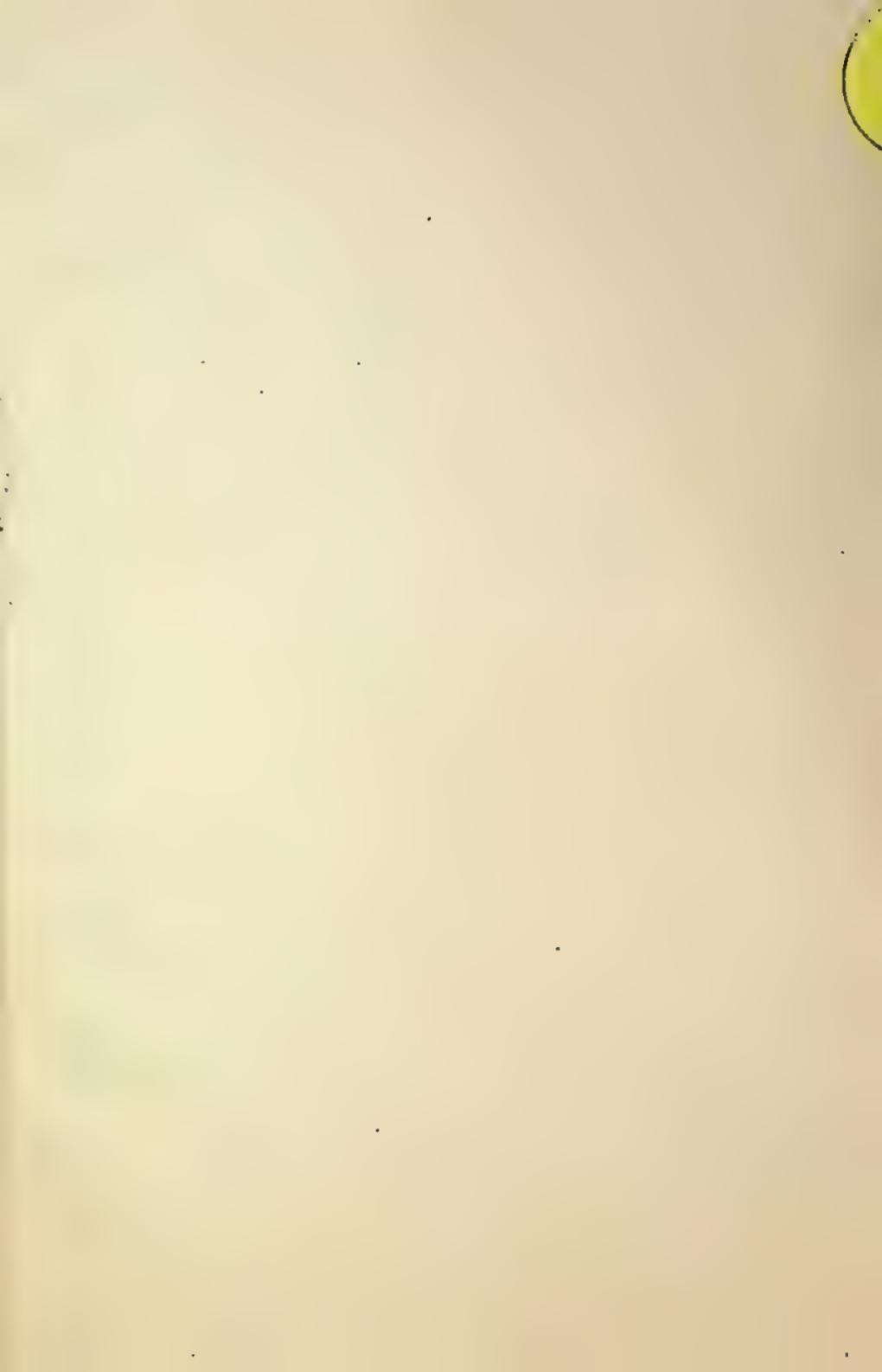
Thus ends *The Nectar-ocean of Enlightenment* composed by Śrī Śaṅkarabhagavatpāda.

॥ श्रीराधाकृष्णार्पणमस्तु ॥

ERRATA

(Please correct before reading the book)

<i>Page</i>	<i>Line</i>	<i>In place of</i>	<i>Read</i>
v	24	usgers	ushers
xiv	6	literay	literary
xiv	8	philosopy	philosophy
31	25	hamony	harmony
45	12	पश्यति	पश्यति
65	6	party	partly
75	18	the	(delete)
78	11	deceiful	deceitful
86	22	which	when







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